A Sermon preached at the Christ-
ning of a certaine Iew,
at London, by Iohn Foxe.
Conteining
[illegible]

Translated out of Latine into
English by Iames Bell.

Imprinted at London
by Christopher Barker,
Printer to the Queenes
Maiestie, at the signe of
the Tygres head in Paules
Church-yard.

ANNO. 1578.

¶ The Contentes of this present booke.

Wherein be diſcourſed and diſcuſſed the principall groundes and foundations of our Chriſtian faith, of the true & ſyncere church, of Chriſt our Meſsias, of the infinite glorie and maieſty of his kingdome, vvith a refutation of the obſtinate Ievves, and laſtly touching the finall conuerſion of the ſame.

Alſo to the later ende of this Sermon is ioyned the confeſsion of Nathaniel this baptized Ievve, vvritten firſt by him ſelfe in the Spaniſh tongue, and novv tranſlated into Engliſh for the more benefite of the godlie Reader.

STC 6092

¶ To the Right honorable Sir Francis Walsingham Knight, principall Secretarie to her Maiestie, and one of her highnes most honorable priuie councell, Io. Foxe wisheth all felicitie in our Sauiour Iesus Christ.

PResuming not so much vpon mine owne head, as aduised, or rather enforced by request, counsayle, and persuasion of one lately a most bounden seruāt to your honour (whose name for diuers respectes I conceale) am therefore bolde to aduenture the offer of this small work to your honourable goodnes: humbly beseeching the same, not only to accept it well in worth, but also, if any such thing occurre in this my simple trauaile which may pleasure or profite you, to yeelde all thankes to the Lord: if otherwise, to let the fault onely rest vpon me. Albeit notwithstanding other causes also were not wanting, to admonish me of my dutiful office in this behalfe. First your manifolde and gratefull benefites vpon mee bestowed: which as of your part well may beseeme your honorable benignitie, so of my part very litle haue bene deserued.

Furthermore, remembring with my selfe, at what time this sermon was first preached, and you so earnestly required the sayde matter agayne to bee repeated in your chamber being sicke: certes this zealous desire of your so Christian affection, requireth no lesse of duetie, then the whole tractation hereof, whatsoeuer it be, being now published in print, & with some more diligence reuised, to be wholy intituled to your name.

Ouer and besides, an other cause here also falleth in, of my part not to be vnremembred. For if your bountifull and courteous beneficence neuer of me prouoked, lesse deserued, so liberally hath refreshed my poore weake health, with the wholsome fruit of your French grape, litle could I do, and vnkind were I, if I would not remember you againe with some part of recompence, in requiting the wholsome fruite of your plentifull vineyard, with some branche of this gladsome and Euangelicall Olive tree: not as in equalitie of sufficient recompence to latisfie your deserues; but as testifeing to you a minde not ingratefull, nor vnmindefull, what he would do, if greater abilitie would serue.

To your good honour, both yours, and to the right worshipfull lady your wife, to the yong litle plants of your domesticall Olive sitting about your table, & to your good household I wishe the grace of Christ long to keepe you, his mercie to nourish you, his counsaile to direct you, his peace to comfort you, his gifts to encrease you, to the profite both of the Church and common wealth. Lond. Anno.

1578.

Yours in Christ Iesu,

Iohn Foxe.

STC 6092
Nor 2984*

The Preface to the Christian Reader, conteyning godly exhortation.

FOrasmuch as the ſumme, & abſolute perfection of al our righteouſneſſe, conſiſteth in the onely faith and knowledge of Ieſu Chriſt, without whom al humane power, and puyſſaunce is vneffectuall: without whome, no prouident policie preuayleth: ne yet any force, or actiuitie of naturall operation can bring any thing to paſſe: no honorable ornament of vertue, no excellencie of exquiſite learning, is auaylable: according to the teſtimonie of the Lord himſelfe, *Without me ye can do nothing*: what ought we ſeely mortall wretches regard more entierly, then that by due proceeding, in dayly renewed encreaſes of this ſame faith, we not only cleaue faſt to this Ieſu Chriſt, the aſſured & vndoubted chiefetaine & Prince of life? And cõueying him into the very intrailes of our ſoules, we throughly poſſeſſe him, as faſt encloſed in a certaine holy Oratorie? but alſo endeuour

by all meanes possibly, to be most neerely ioyned vnto him, to be incorporate wholly in him, & made members of his owne body? For performance whereof behoueth vs, aboue all other, to be guyded by his conduct and counsel chiefely. *Searche the Scriptures* (sayth he) *for they beare witnes of me.* Which saying S. Peter the Apostle doeth verifie, aduertizing vs of the same faith: *And we haue* (sayeth he) *a more sure worde of the Prophetes, whereunto whiles yee take heede, as vnto a lyght that shineth in a darke place, ye doe well, vntill the dawne of the day appeare, & the day starre aryse in your hearts.* Yea, the Lorde himselfe in an other place sendeth vs backe to the scholing of the Law and the Prophets, as vnto infallible preceptes and rules of pure and true doctrine. And albeit I may not denye that testimonie of S. Paul to be most true, where he sayth, That faith is a gift of God, yssuing from his free mercy & bountie: yet doth he not thereby meanewhyles exclude other lawfull and ordinarie meanes, taught for the better attainement thereof. As where he sayeth, *Fayth commeth by hearing, & hearing by the word of God.* So that their error is so much the more blameworthy, who contented with that intricate, and confused faith (as they tearme it)

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STC 6092

be of opinion, that to the rude & vnlettered people, ſufficeth ynough to beleeue thoſe things onely, that all other men do beleeue. But this common faith ſeemed not ſufficient to the auncient fathers, in that purer age of the primitiue & Apoſtolique Church: who though miſtruſted not the leſſons & inſtructions of the Apoſtles, yet were they alſo in this reſpect adiudged prayſeworthy, becauſe they did conferre the doctrine, which they receyued of the Apoſtles, with the bookes of the Law, and the prophets: which obſeruatiõ of the elders was of no ſmal importaunce, to procure credite to the eſtabliſhment of faith. But the ſtate of Chriſtianitie is nowe come (I know not to what paſſe) that this Chriſtian faith, which behoued to be moſt deepely engrauen in the hearts of euery of vs, is either not ſo well garnyſhed in manye of vs, as it ought to be: in others very faynt and feeble: and in ſome others skarſe any reſemblaunce at all appearing, which ſlender portion and ſparkle of faith, be it neuer ſo ſmall, as is not altogether to be reiected, ſo neyther is this wonderfull ſluggiſhnes, and retcheles ſecuritie of the men in our age, in any reſpect tolerable: of whome ſome ouergreedily buſied

in worldly affaires, some feeding their fansies vpon fonde delights, do either make no estimate at al, of that inestimable Iewel of faith, which only enricheth to the inheritaunce of eternall life, or at the least, are not so diligent searchers of the same, as they ought to be: To clime vnto honour, what attemptes and toyle do some vndertake? howe filthily do others turmoyle them selues, in raking riches together? how dayntily some men besmeare them selues in perfumes, and pleasures? who because they knowe, they can not lyue here for euer, & do determine to liue godly neuer, yeeld them selues wholly to liue delicately & wantonly. To be aduaunced in Court, to aspire to prelacie and ecclesiasticall dignitie, & to be a magistrat ouer the multitude, who doth not accopt it matter most honorable? who adiudgeth not that man to be most fortunate, that by hooke or crooke hath cratcht wonderfull possessions together? who thinketh not that man to be most happy, that lyueth most pleasurably? And what shal I say of those artes & sciences, which procure gaineful lucre, & estimation of the world? wherin whyles wee sweate and swinke all our lyues long, scarse one minute can bee spared, no

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STC 6092
Nor 2984*

thought employed to the things which lead vnto Christ. I speake not of them, who seme to sauour of no sappe of religion, nor are endued with one drop of faith: who resembling rather Diagoristes and Protagoristes, then Christians, are so vtterly fallen from Christianisme, to Atheisme, that, measuring this life with the present pleasures thereof, they doe beleeue nothing holy, good, or worthy to be embraced, but those plausible workes & obiects of nature, wherewith our eyes & senses are delyghted most. There is also an other crewe & company, not much vnlike to these other, who perceyuing Christian religion assaulted, rackt, and rent in sonder (as they say) with sects, schismes and contrarieties of opinions, do persuade them selues that religion to be best, that will acquaint it selfe with no religion at all.

What shall I say of them, wherof the nomber is exceeding great, who with full mouth do professe true religion it selfe, and will not deny, but that they do beleeue in Iesu Christ: but beyng demaunded, wherefore they doe beleeue in him: what the will of God the father in Christ is: what Grace is: what & how great promises are layde vp in stoare for vs

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in Christ: howe glorious the Maiestie & royaltie of Christes kingdome is: how inestimable the glorie of his riches be: what is the breadth, the length, the depth & the heyght thereof: howe woonderfull the loue of his knowledge is: how great the fórce & power of faith is: and vpon what principal pillers & foundations it is buylded, they can render scarse any reason at all. For as much therfore as the infallible certeintie, & true vnderstanding of these thinges can be attayned vnto rightly, from no where els, then from the holy closets of sacred Scriptures: it shalbe very requisite and needefull, that euery of vs employ al our senses & powers of the mind, continually exercised in the same. For howsoeuer Christian diuinitie is tossed, and turmoyled to & fro, with innumerable intricate entangled and wandering questions, yet remayneth faith one selfe same neuertheless both pure & simple: and as it is but one, so ought all men necessarily be endued therewith wholly. That is to say, that we all know Christ, that we repose all our ankerholde of affiaunce in Christ, & that we imprint Christ in the bowels of our soule, as wee are commaunded by the mouth of God the father,

STC 6092
Ken. 2984*

ſeeing there is no name beſides this name giuen vnder heauen, in whome the treaſure & hope of mans felicitie may ſafely ſhroude it ſelfe. Let Princes therefore learne to know this Chriſt: Let ſubiects attend vpon him: let auncient fathers take hold of him: Let yong men embrace him: Let the riche enlarge their treaſury with this precious Iewel: & let thepoore ſeek their reliefe to be refreſhed by him: who in deed cã els where by no meanes be found more eaſily, then in the very ſacred wellſpringes of the propheticall Scriptures: notwithſtanding who ſo is deſirous to procure this ioyfull Iewel, muſt firſt of neceſſitie make earneſt and diligent ſearche therfore. For this precious pearle is not allotted to any, but vnto them, that vvill ſearche for it: nor doth this heauẽly Manna feede any, but the hungry. The ſoule muſt be very thirſtie, that muſt taſte of this liquour that guſheth frõ out the cõduyte pipes of eternal life. This gate is not opened to the lazy & ſlouthfull droane, but vnto him that wil knocke. *Knocke* (ſayth he) *and it ſhalbe opened vnto you. Seeke, and ye ſhall finde.* All perſons without exception are graunted free acceſſe to the treaſurie of this kingdome: It is layde open for all eſtates,

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but all catch it not, except such as scratche and offer force for it: for what (I beseeche you) is more forcible then fayth? what more mightie, if it be true faith, if it be liuely faith, yea if it be true Christian fayth? as that which displaying banner vnder his captaine Christ, doeth fight in heauen, and combat in the ayre, against the princes and powers of the ayre, against spiritual wickednesses from aboue: doeth keepe continuall warres against infinite hazards in the earth, and in hell agaynst Beelzebub, agaynst the furies & gates of the hells, yea against death fighteth for eternall life, against the Law for righteousnes, and against horror of conscience for freedome and peace.

Therefore considering this faith is of such power and efficacie, yea so necessarie to be frequented in all the actions of mans lyfe: what remayneth from henceforth, but that all and euery of vs, crye out vnto the same Christ, and beseeche him to impart vnto vs, the true knowledge and vnderstanding of him selfe, to enlighten the glimmering sight of our dazeled fleshly eyes, with the most bryght and orient beames of this gladsome faith, and that he wil vouchsafe at length, to

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STC 6092
Kor. 2984*

bring that to passe in vs, that he vsed sometimes with his Apostles, when as he discouered vnto them vpon the way, as they trauayled, the holie Scriptures? For so we reade, *And he, beganne at Moses, and at all the Prophets, and interpreted vnto them in all the scriptures, the things which were written of him.* Luke.24. And immediately after, *Then opened hee their vnderstanding, that they might know the Scriptures, & said vnto them, Thus it is written.* Whereby appeareth playnly, the duetie and office that is required in the expositours of the holy Scriptures: To witte, that omitting all superfluous circumlocutions, and vnprofitable quiddities of questions, they instruct the people in those principles, & rules of the Scriptures chiefely, which auaile most to the nourishment and encrease of faith. In which kinde of argument, forasmuch as in this sermon behoued me to frame my simple skill, according to the estate of the present matter, and opportunitie of time, and that it seemed good to my friendes, to haue this litle treatise published in print, to the viewe of the common people, as not altogether vnworthy the reading: I haue yeelded to their request, that it myght be imprinted: And although my meaning was at the first, to haue

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the ſame directed to the behoof of the Iewes chiefely, yet (I truſt) it vvil not be altogether vnprofitable to the Chriſtian readers. Firſt, becauſe it may ſo be, yea I feare me, may alſo iuſtly be feared, leſt amongſt the nomber of thē, which ſay that they beleue in Chriſt, ſome happely vvil be found, in vvhoſe lippes onely this faith rolleth at large, and hath not yet pearced any deeper, nor taken roote in their heartes, nor are as yet ſo ſufficiently learned, as (if matter come to tryall and proofe) they can render a true and vndoubted reaſon of this their faith. Moreouer, admitte that a man ſtande aſſured and ſtedfaſt in the certeintie of his faith, yet vvhat faith is there ſo ſure, conſtant and vnuanquiſhable, but may be made more ſtable and perfect? For if S. Paul did ſee ſometime as in a darke ryddle: if the Apoſtles (notvvithſtanding ſo many miracles vvrought in their ſight) needed yet the interpretation of Scriptures: if thoſe vvhich receaued the vvoorde by the preaching of Paul, did neuertheleſſe cōferre his doctrine vvith the Scriptures, to ſee, whether they agreed together; as is recorded in the Actes of the Apoſtles: vvhat ſhoulde let vs to doe the like? that by this meanes, vve

Act. 17.

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STC 6092
Vox 2984*

alſo myght encreaſe dayly, from fayth to faith. Finally for as much as our auncient & deadly enemie doeth not more cruelly maligne, nor more outragiouſly aſſaile any one thing, ſo much, as this our faith in Chriſt: ſurely I iudge this aboue all other moſt requiſite, that euery of vs haue eſpecial regard, to be (as much as is poſſible) armed and garded vvith this target of faith, that vve may couragiouſly encounter all attempts and aſſaults of the deuill: vvhereunto hovve auaylable this litle Sermon vvill be, I knovv not: that let Chriſt our Lorde him ſelfe ſee vnto, and giue his mercifull ayde therein. I for my ſlender capacitie, haue perfourmed vvhat I vvas able, and as much as the Lorde graunted me: vvhome I moſt heartily beſeeche, to bleſſe and encreaſe thy holy ſtudies (godly Reader) and to dire& the ſame to the honour & glory of his name.

Amen.

STC 6092
Nor 2984*

A Sermon of the true and gladsome Oliue tree, mentioned in the Epistle of Sainct Paul to the Romanes, chap. xi. preached at London by a faithfull Minister of God, Iohn Foxe, at the christening of a certaine Iewe, translated out of Latine into Englishe.

FIrst, as duetie requireth, I do yeeld most humble thãks to our Lorde and Sauiour Christ Iesu, whome it hath pleased of his vnsearcheable mercie and bountifull loue towardes vs, to minister so notable an occasion of our assembly, this present day, & place: and so fruitefull an argument for mee to empart vnto you all. Secondly, I doe no lesse heartily thanke, then woorthily commend in the Lord, all you that are present, who, according to your accustomed maner, are so willingly and ioyfully gathered together, enduced hereunto, not through any vayne delight of fonde noueltie, but of a seryous, and studious zeale of godlinesse, not as gazers of friuolous fantasticall fables, but as willing witnesses of this great and inestimable benefite

of almightie God. Lastly, I do from the bottome of my heart reioyce in the behalfe of this person, for whose cause we are as nowe mette here together, who being transported from out the vttermost parts of Barbarie into England, and conuersant amongest vs, by the space of sixe whole yeeres, renouncing nowe at the last the naturall contumacie of his native country, doth with so earnest bent affection of voluntarie wil, chearefully desire to become a member of Jesu Christ, and to be made partaker of his holye congregation through faith, and Baptisme. And withall I most humbly beseeche Almightie God, that he will not onely vouchsafe his gracious encrease to this glorious worke begunne with this Israelite stranger, but also to allure the whole remnant of the circumcised Race, by this his example, to be desirous of the same communion: So that at the length, all nations, as well Jewes, as Gentiles, embracing the faith, and Sacramentes of Christ Jesu, acknowledging one Shepheard, united together in one sheepefold, may with one voice, one soule, and one generall agreemēt, glorifie the only begotten sonne our saviour Jesus Christ, & be glorified againe of him. And that

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STC 6092
Nor. 2984*

it may please him of his singular clemencie to graunt the same, as also to blesse these our dayes with quiet calme, and ioyfull tranquillitie, which we doe nowe enioy vnder the gouernmēt of our most gracious Souereigne, and her most honorable Magistrates, I beseeche you of your charitie, to ioyne with me in heart and minde vnto the eternall God father of vs all, with the same prayer which his onely begotten sonne taught vs in the Gospell.

The Prayer, Our father. &c.

Forsamuch as in the administration of the Sacraments of the Church, I doe well perceiue that both by the word of God, and by an auncient and solemne custome amongst many, it hath bene an vse to haue somewhat, for the better instruction of their auditories, read and expounded out of the bookes of holie scripture: and deliberating likewise with my selfe, what course I might best keepe at this present, as well to serue the offred opportunitie, as also to satisfie the publique commodity of you al chiefly: I could not determine vpō any one text of ỳ whole scripture to be opened vnto you, more profitable for your learning, more effectuall for exhortation, more

applyable to our age, and more agreeable for this present occasion, then the sentence of S. Paul the Apostle, not very long, but of wōderfull force, taken out of the xi. chapter of his Epistle written to the Romanes. And to the ende you may receiue the same to your greater comfort, it behoueth you to yeeld earnest and heedefull attention, not with your bodily eares onely, but with the eares of your minde also, to these things which I shal vtter vnto you. Hearken ye therefore to the words of the Apostle euen as him selfe hath spoken them.

To the Romanes the 11. chapter.

The theame out of the xi. to the Romanes.

I speake vnto you Gentiles in as much as I am the Apostle of the Gentiles, I wil magnifie mine office, if by any meanes I may prouoke them which be my flesh, and may saue some of them, for if the casting away of them be the receyuing of the worlde, what shal the receyuing of them be, but life frō the dead? For if the first fruits be holy, the whole masse is holy also: And if the Roote be holy, the braunches will be holye also: And if some of the braunches be broken of, and thou beyng a wilde Oliue tree, wast graffed in amongest them, and made partaker of the

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STC 6092
Nor. 2984*

Roote and fatneſſe of the true and naturall Oliue tree, boaſte not thy ſelfe agaynſt the braũches, for if thou do boaſte, thou beareſt not the roote, but the roote beareth thee. Thou wilt ſay then, The braunches are broken of, that I may be engraffed in. Thou ſayeſt well: for vnbeliefe ſake they were broken of: and thou ſtoodeſt ſtedfaſt in faith. Be not high minded therefore, but feare, for if God ſpared not the natural braunches: Take heed leſt it come to paſſe, that he ſpare not thee. Behold the kindneſſe & rigor of God: vpon them which fel, rigor: but kindneſſe towards thee, if thou perſeuere in kindeneſſe: Or els thou ſhalt be hewen of, & they, if they continue not ſtill in vnbeliefe, ſhalbe engraffed in agayne. For God is of power to graffe thé in againe. For if thou were cut out of a naturall wilde Oliue tree, and contrary to nature were engraffed into the true Oliue tree, how much rather ſhall the braunches be graffed in agayne into their owne Oliue tree? For I woulde not haue you ignoraunt (brethren) of this myſterie, leſt you ſhould waxe proud in your owne conceytes, that blindneſſe is partly happened vnto Iſrael, vntill the fulnes of the Gentiles be accompliſhed, and ſo all

Israel shalbe saued, as it is written, There shall come out of Sion one that shall deliuer, and shall take away vngodlines from Iacob. &c.

The summarie effect of Paules discourse comprehended in few words.

Dearely beloued, you haue heard what the Apostle of the Gentiles doth speake vnto vs Gentiles, you haue heard his discourse of the Iewes, of their vnbeliefe, and of their reiection: you haue heard the doctrine, and compariſon of S. Paul, touching the true Oliue tree, and the wylde Oliue tree: touching the natural branches, and the grafted: touching faith, and infidelitie: touching the mercie of God, and the seueritie of his iustice: touching the modestie, and constancie of the faithfull: touching the fulnes of the Gentiles: finally, touching the last calling home and reclayming of the Iewes. This is a very large theame as ye see, and full of plentiful matter, which for the difficultie, as it seemeth to surmount my weakenes to reach vnto, so requireth your more careful attention, that ye may duely conceiue the same: in the debating whereof it behoueth me neither to say to litle, neither is there any vtterãce of man els able, for ỹ largenes of the matter exceeding al possibilitie, to speake sufficiently. Notwithstanding, sithence I haue presumed to enter

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STC 6092
Var. 2984*

vpon this enterprise being of it selfe of wonderful importance, albeit I may seeme to falter and faint, as oppressed with the heauie burden thereof, yet will I not retyre, but will proceede with affiaunce as well as I may, resting my selfe wholy vpon the grace of Christ: and will (by your pacience) speake, though not so much, as the cause requireth, yet as much as the goodnes of God will permit at this present.

The whole action of the sermon of Paul is deuided into two speciall partes: whereof the one concerneth the Iewes: the other appertaineth properly to vs Gentiles. In the behalfe of the Iewes, he lamenteth their fall, reproueth their vnbeliefe, giueth them vnto vs for an example to beholde the seuere rigor of Gods iustice, discouereth the cause of gods wrath: and being carefull for their safetie, doeth prouoke them to an holy emulation: Finally, propheſying as it were of their last reconcilement, doth encourage the seely outcasts with hope of recouery of Gods mercy againe. As concerning the Gentiles, he commendeth their faith: aduanceth the inestimable goodnes of God towardes them: calleth them backe to remembrance of their former

miſerie and deſpeired eſtate: reioyceth with them for their preſent felicitie: entirely requeſteth, and earneſtly exhorteth them, that they ſwell not with pride: diſſwadeth from diſdayneful triumphing vpō forlorne abiects to modeſtie of minde: mitigateth the hautie arrogancie of their hearts, with a moſt wholeſome medicine: Finally, ſetting downe a perfect patterne of the Iewes calamitie, in maner of a preſident, holdeth them backe in a conuenable feare: diſcloſeth the wonderfull power, that almightie God vſeth in diſpoſing and tranſlating his benefites, that by theſe meanes he may quallifie the inſolencie of the Gentiles, and ſo reteine them meane whiles within the limites of modeſt ſobrietie, vntill the fulnes of time being of all partes accomplished: each nation aſwell Iewes as Gentiles, through the moſt bleſſed operation of grace, may be vnited & gathered together at the lēgth into one ſocietie & partaking of one congregation. And this much concerning the two partes of Pauls ſermon, as I tolde you before.

The first iſſues of Gods promiſe.

The maner and kinde of his inſtruction here, wherein hee reſembleth the Church of God to an Olive tree, is metaphorical, and prophetical.

STC 6092
Kem. 2984*

prophetically. Which Olive tree consisteth of three partes: Of the roote, of the stocke, and of the branches. Under the title of the Roote, he doeth note Abraham, and other holy Patriarches vnto vs, because in them appeared the first buddes and blossomes of Gods promise. By the stocke or body of the tree, he representeth vnto vs the Church scattered vpon the face of the earth, a congregation gathered together, out of the whole nomber of the faithful, which at the first, budding in smal issues from out that holy roote, and so by litle and litle, encreasing in strength, and obteining a proportionable stature, doeth at the length through the plentifull fatnes of the bountiful roote, with outstretched compasse, spreade abroade it selfe into most beautifull branches and bowes. By which plaine demonstration, we haue an apparant view painted out, as it were, both of the old synagogue of the Iewes, and the new Church of the Gentiles. And because no man shall thinke that this Olive tree is sprung vp at al aduentures, or planted by mans industrie: he calleth it by the name of an holy issue, out of a holy Roote. There is no man made husbandman or woodward of this Olive tree, but al-

The Olive tree consisteth of three members: the roote, the stocke, & the braunches.

mightie

mightie God him selfe alone: who with all possible diligence, attendeth to the addressing, and nourishing thereof, and will continually preserue the same. Howsoeuer this Olive tree doeth alter the beautie of his blossomes, or change the hewe of his leaues, yet endureth it still vnremoueable, nor is at any time cut cleane away. In like maner fareth it with the Church of God: which being wholy established vpon the eternal foundation of Gods most sacred promise, standeth as it were in a certaine eternitie vnuanquishable, and so shal continue permanent beyond all ages, though the members and branches thereof, remaine not alwayes in one estate, and although it happen many times, that the first issues become the last, and contrariwise, the last made first: the naturall buddes yeeld place to the sauage slippes, the proper and olde growen branches are cut of, and new taken in: and so by wonderfull enterchange, some growe, some stand at a staye, some encrease, and some starue quite away, as we see now and then come to passe in husbandry and gardening, whereas plantes and trees are many times pruned of vnfruitefull sproutes, sometimes dispoyled altogether of bowes, and the stocks newly

The Church how it standeth and groweth.

STC 6092
Nor 2984*

newly engrafted, to the end the trees may become more fruitfull. After the same maner that heauenly gardiner, woodward, or plant setter doeth many times prune this litle Olive tree of his Church, but neuer plucketh it vp by the rootes (as Augustine doeth witnes) cutting of eftsoones wyndshaken bowes and starued branches, that new plantes may prosper the better. So that according to the saiyng of the same Augustine, many rauening wolues possesse the Church within, whiles many sheepe in the meane space stande without the doores. Which thing can be verified by no one example more aptly, then by this comparison of the Iewes and Gentiles. Of whom let vs heare what the Apostle speaketh. Augustin. putat, non amputat.

I speake (saith he) vnto you Gentiles, in as much as I am an Apostle of the Gentiles, I will magnifie mine office, &c. For asmuch as in debating of any matter in question whatsoeuer, two things are chiefely to bee noted, To wit, The person that speaketh, and the matter that is spoken of: we will by Gods assistance prosecute them both at this present. Let vs first therefore consider the person of him that speaketh: then, as order of teaching requireth,

requireth, the cause whereof he disputeth. As touching the cause here debated, as no reasonable man can make any iust quarrel to doubt vpon, so ought not the famous & welknowen authoritie of the person be defrauded of anie his due estimation: for what authoritie can be of more force to purchase credite, or to procure aduancement to the function, then the name of an Apostle? And amongst the Apostles them selues also, what one ought to be more entire, and of more credite amongst the Gentiles, then the Apostle Paul? Who if being sent by mans ordinance had come vnto vs, ought yet to be friendly enterteined for his courtesie, so lōg as he teacheth the syncere trueth. But whereas now he is by an especiall calling peculiarly assigned, not from men, nor by men, but by Christ Iesu him selfe, an Apostle to instruct vs Gentiles: howe much more behoueth vs Gentiles his scholers, to attend our owne proper scholemaster and peculiar Apostle, in as much as he was especially called and chosen for this only purpose, as he witnesseth of him selfe, that we shoulde with all faithfull chearefulnes of minde embrace his doctrine? Wherefore proceede on in Gods name, my deare beloued brethren: be not

The authoritie of the person that speaketh.

I wil magnifie mine office. Rom. 11.

STC 6092
Nov 2984*

not ashamed of your owne scholemaster, sithence himselfe shameth so litle to acknowledge vs his scholers, as that accompting the same his greatest glory, therein aduanceth his office so much the more, because hee hath obteined this title to be called an Apostle of the Gentiles: and therefore saith, that hee magnifieth his ministery. Which title notwithstanding hee boasteth not of vpon anie vaineglorious ostentation, but compelled hereunto through necessitie of circumstances only to magnifie his functiō. Neither is this any strange or new kind of doctrine: for ꝑ necessary order of teaching so requireth oftentimes, for the more credite of the doctrine that is taught, to extoll and aduance as wel the office of the teacher, as also the authoritie of the office: Euen as in an other Epistle written to the Galathians we reade, how hee was enforced to maintaine his countenance against his aduersaries with this only Target and cognizance of his Apostleship. Behold (saith he) I Paul speake vnto you, If you be circumcised, Christ doeth profite you nothing at al. Neither doeth the Apostle differ much in this place, from that figuratiue phrase of speache: to the end that hauing weightie matters to Galat. 5.

debate

debate with vs Gentiles, he might winne so much the more estimation thereby to beautifie the authoritie of his function. I speake (sayth he) vnto you Gentiles, I will magnifie mine office, &c.

You haue heard nowe of the person of the teacher, and of his lawfull authoritie: It followeth to make manifest vnto you the substantiall and material part of all whatsoeuer is here debated in this whole xi. chapter. And the same may be diuided into three common places or parts chiefely.

An exposition of the matters here treated vpō.

The first part concerning the Iewes and Gentiles.

The first whereof doth concerne the treatie of the casting away of the Iewes, and receyuing of the Gentiles. In the first member whereof, which toucheth the Iewes, the seuere Iustice of God is noted vnto vs: in that other, that hath relation to the Gentiles, the vnspeakeable mercy and goodnesse of God is disclosed vnto vs.

The second part concerning the reiection of the one, and receyuing of the other.

In the seconde parte, the cause why they were reiected, and those other admitted, is set downe vnto vs.

The third part touching the reconcilement of the Iewes in the ende.

In the thirde place the Apostle doth foreshew, and by way of mysterie, as it were, prophecie of the reconcilement of the Iewes that shoulde ensue, and the full accomplish-

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STC 6092
Nor 2984*

ment of the Gentiles.

As concerning the reconcilement of the Iewes, we will discourse vpon, in fit place for the same hereafter. In the meane space, touching that part that apperteineth to the casting away of the Iewish nation, as many things are conteyned therein worthy not to be negligently ouerpassed, so this one caution ought diligently to be marked: That no such thought enter into any our minds, as though the Iewes are so altogether forsaken of god, and dispoyled of ghostly consolation, as that no sparkle of mercie is reserued in store for them to hope vpon: Neither that the whole stocke of that Nation is so altogether supplanted, that no remnant of all the roote therof, hath any droppe of moysture layed vp for them in the fountaine of Gods free election. For both those opinions are vtterly refuted by the Apostle: the one in the beginning of the Chapter: that other in the end thereof, as appeareth by ỹ very entrey of ỹ same chapter.

I say then: hath God cast away his people? God forbid, for I am also an Israelite, of the seede of Abraham, of the tribe of Beniamin. God hath not forsaken his people, whome he hath foreknowen. &c. as though To the Rom. 11. chapter.

he would say, Albeit God hath estranged the greater part of his people from himselfe, yet hath he not so vtterly extinguished the whole nation, as though hee had reserued to himself no conuenable nomber of all the remnant of that seede, like as we reade what happened to Elias, who lamenting that he alone was left, of all the true worshippers of God, was answered, that there remained yet seuē thousand men, that had not bowed the knee to the Idole Baal.

Reiection of the Iewes.

And therefore concerning the multitude of them that fell away, as many thinges are worthy to be noted (as I sayde before) in the reiection of them: so this one thing chiefely amōgst ꝑ rest, ought heedefully to be marked, according as the Apostle him selfe here noteth: To wit, that this their blindnesse happened not vnto them by happe hazarde, by chaunce, and vnawares, as though God by his diuine prouidence did not foresee the same before hande, and ordeyne the whole course of this action before, by the vnchaungeable decree of his incomprehensible wisedome: for otherwise, how could the Lorde him selfe in farre distaunce of tyme prophecie before by the mouthes of the Prophet Esaie, & his seruant

STC 6092
Var. 2984*

saint Dauid, That their eyes should be blinded, lest they should see: their backes should be made crooked, lest they should yeeld: their eares shoulde be stopped, lest they shoulde heare: if he had not foreseene the same at the first: or howe coulde he foresee it, vnlesse he had likewise decreed it? But nowe forasmuch as God and nature do bring nothing to passe vnadvisedly, by howe much the more grieuously ỹ Iewes were ouercharged with the seuere rigor of Gods Iustice (for what could be more heauye, then to be razed out of the booke of life?) so much the more haynous must the canker be, that prouoked this so sharpe and bitter correxyue: which cankred contagion that wrought their perdition, is most expressely declared by these woordes of S. Paul, for their vnbeliefe (sayth he:) whereby all men may easily coniecture, how horrible an infectiõ this fretting fistula, vnbeliefe, is adiudged in the sight of God. Esay 6. Psalm 68.

But first we must open vnto you, the nature and substaunce of this vnbeliefe. Vnbeliefe is a thing meerely opposite and aduersary to beliefe: by which contraposition you may easily perceyue the right nature or definition of vnbeliefe. For if faith or beliefe be a

What Fayth is.

certaine infallible knowledge of Jes. Christ the Sonne of God enseated in our hearts, whereby we doe embrace him as gyuen vnto vs from God the Father, for vs to repose our whole assyaunce in the same, it is euident then by the same reason, in what sorte we ought to iudge of vnbeliefe. For whosoeuer hath ascribed the confidence of his saluation, and free remyssion of hys synnes to any other person then vnto Jesus Christ, or to any other creature then to the fayth which ought to be in Christ Jesu: the same may well be called an vnbelieuing person. Moreouer, as there be manie degrees amongst the faythfull: and like as the fayth of some persons is more abundaunt and plentyfull, in some others scarse rype, and lesse fruitefull, in manie skarse any blossome or yssue at all appearing: so is the manifolde varietie of vnbeliefe likewise expressed in the Scriptures, after manie and sundrye sortes. For there is a certayne vnbeliefe, vnder the which, as vnder certayne embers some sparkle of fayth is raked vp, be it neuer so small: which is signified in that sentence of Scripture, where it is sayde: I do beleeue Lorde, Lorde helpe thou

Vnbeliefe, & the manifold difference of the same.

STC 6092
Nor 2984*

thou my vnbeliefe. There is an other kinde of vnbeliefe, which although be as yet ouerspread with a certayne darkened myste of foggy Ignorance, and is tost to and fro, with many wandering cloudes & doubtfull vapoures, yet because it peepeth nowe and then abroade, because it glytteretb and shyneth somewhat, and endeuoureth by all meanes possible to expresse his owene and bryght beames, it seemeth not to rest in desperyed estate. There is yet also an other kind of vnbeliefe, which the Lorde doth reproue, but forsaketh not, as was that, where of mention is made in the Gospel, And he rebuked their vnbeliefe. Thomas Didymus beleeued not the Disciples, when they tolde him that the Lorde was rysen againe. A great vnbeliefe, but not shaken of yet: There is also ἀλιγοπιςία, and there is ἀπιςία. And it happeneth oftē times, that the one is named, yea and reproched of the other. The disciples thēselues also were sometimes worthily rebuked for their vnbeliefe, to whom was said, O ye vnfaithful & peruerse generatiō. Peter was once yelden ouer to the very brinke of drowning for none other cause, but for his vnbeliefe sake: yet our Lorde stretching out

That is, smal fayth
No faith.
Matth.

his hand afterwards saued him. This was a daungerous vnbeliefe. But that other example, not of his distrust onely, but of his faithlesse reuolting, was farre more peryllous, when the same Peter not once or twise only, but three tymes in one nyght, did not onely not acknowledge, but also forsware his Lord and master: yet was he not therefore depryued from his Apostleshippe. And it is not to be doubted, but that many persones doe entrude vpon the possession of Christian Title, which can gloriously vaunte of Christ with their tongues, but denye him vtterly in their deeds, beleeuing nothing lesse in their hearts stedfastly, then that whereof they carrye an outwarde resemblaunce in their talke couragiously. And because this Serpigo resteth within those persones, and crauleth to no further infection of the cōgregation, they are not therfore barred from partaking the Sacramentes of this Church, which we call the visible Church. And what shalbe sayd of thē, who many times doe accuse them selues of their owne vnbeliefe, beyng valiaunt souldiours neuerthelesse in the campe of Christian faith: when as on the contrary part, manie other doe firmely beleeue them selues to be

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STC 6092
Nov. 2984*

meare straungers to infidelitie, whose fayth if it should be placed in the face of the enemy, wil of very cowardize forthwith flee ỳ fielde.

And albeit al these examples of vnbeliefe, whereof I haue made mencion, may iustly be reproued as blameworthy, & voyd of al color of defence, yet may they be borne withal after a sort. But this kind of infidelitie of al others is most horrible & execrable, when as men do rushe headlong into such obstinate resistance, that they wil not only not acquaint thẽselues with the trueth, being layd open before their eyes, but will wittingly shut vp their senses from the beholding thereof, because they will not see it, & wil spourne thereat not in words and profession only, but wil cruelly persecute the same also wᵗ al maner of outrage, slaughter & blood, blasphemies & most despiteful execrations. And this is that vnbeliefe, which being more noysome then any pestilẽt botch, may rightly & properly be called the Iewish Infidelitie, & seemeth after a certaine maner their inheritable disease, who are after a certaine sort, from their mothers wombe, naturally caried through peruerse frowardnes, into all malitious hatred, & contempt of Christ, & his Christiãs. And for this cause especially,

I suppose it came to passe, that wheras God so many hundred yeres before, had cōtinually pardoned their wōderful & manifold wickednes & impietie, & after his wonted maner, had from time to time endured, & winked at their horrible rebelliō & idolatrie, he could now no longer forbeare their abominable crueltie, cōmitted against his welbeloued sonne, whome they trayterously murthered and hanged on tree, but must needes auenge him vpon the whole nation, and roote out the remnant of the whole race altogether. And not without great cause: for how could it els be, after ẏ he was once reueyled vnto thē, for whose cause only al that cōmon wealth of the Iewes was instituted & erected? What cause remayned then, that the Iewishe synagogue should be of any longer continuance? or to what purpose might it serue afterwards? what? That they might perseuere still in sacrificing ẏ blood of goates and lambes to the Lorde? And where should this be done? in one family only? But God is not delighted with such sacrifices, nor dwelleth he in Temples made by men, but euen in the very hearts of men: he taketh no pleasure in externall pompe, and outwarde obseruaunces, nor gorgeous garnishinges of

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STC 6092
Nos. 2984*

the body: he vouchsafeth those worshippers, which doe worship him in Spirite & trueth. Ioan.4.
These olde motheaten shadowes had their tyme, and not their time onely, but their lawfullnesse also: that so vnder shadowes, types, and figures, they might prefigure the certeintie, and trueth of thinges to come. But after that he was once manifested, who was the true holie of holie ones, who was the true and lively Temple of God, who shoulde displaye vnto the worlde, the true ryghteousnesse, who shoulde be of power to gyue euerlasting saluation, and shoulde be Lorde and King of all Nations: what needed then any further shadowes: or howe coulde the Lorde endure their blyndenesse any longer, when as after the comming of their Lorde, they not onely ceased not to abuse the shadowes of the Lawe, to other purposes then they were ordeyned for, but also of a vayne and false perswasion, to the pernicious example of other nations, yea, not without the manifest perill of the vtter ouerthowe of the whole worlde, dyd likewise teache, that true ryghteousnesse ought to be ascribed to the outward obseruances of those shadows and ceremonies: The which thing the

Why the earthly Ierusalem was abolished.

mercy of God seemeth not only to haue fore-seene, but adiudged also by no meanes tolerable: for otherwise it might haue cõe to passe, þ the safetie of the Iewes might haue byn an estoppell to the receauing of the Gentiles, & so haue procured their vncouerable destruction, through false opinion of the doctrine of righteousnes perdie. But sithence there was none other meane or way for the Gentiles, to haue due accesse to true righteousnes, but by cutting down that carnall thicket of ceremoniall brambles & bloody byars, hereupon it pleased Almighty God, to dispose the enterchaunges & alterations of tymes, according to his vnsearcheable counsel: That so the decaye of the Iewes might be the riches of the Gentiles: & the casting away of that froward generation, might be the reconcilement of the whole world. And thus much by the way of the cutting away of the Israelites: which albeit redounded to our inestimable benefite, may not therfore prouoke vs to swell, and be puft vp with pride: whereof S. Paul doeth wisely forewarne vs to be well aduised.

The casting away of the Iewes made the recõcilement of the Gentiles.

And if some of the braunches were broken of (sayeth he) and thou beyng a wylde Oliue tree wast engraffed in amongst them, and

STC 6092
Kan 2984*

and made partaker of the Roote and fatnes of the true naturall Oliue tree, boast not thy selfe against the branches. &c. First whereas hee alludeth and resembleth the cutting away of certein of the Iewes to certein branches of the true naturall Oliue tree, it appeareth hereby sufficiently, that this casting away appertemed not to the whole nation of the Iewes, but to some portion of them onely: for there remained as then many of the same kindred, amongst whom was S. Paul him selfe, & the other Apostles, besides a very great portion of the remnant of the same people, which did folow Christ, & did acknowledge him with all their faith. Against the very first yssues of our Christian faith sprang out of that stocke, from whence we Gentiles must needs confesse to haue receiued the very entry and fundation thereof. It appeareth therefore that this was not a general reiection, neither that the whole race was drawen all together into the same gulfe of perdition, but a portion onely, and the same Paul tearmeth them to haue bene cut of. And where- Cut of.
fore chose he to say that they were cut of, rather then that they did fall away, namely sith it is out of all question that the Iewes decay

proceeded

proceeded from their owne default, and through vnbeliefe: what moued the Apostle then to vse this figuratiue phrase of speach of cutting of rather, saying that they were cut of, and fell not away of their owne accord, that they were pluckt away, not that they make of: forsoothe, because it is not al one to be cut of, and to fall from. The things that are cut of can not choose but fall away, but the things that fall away, are not alwaies to be sayde to be cut of properly. What is ment therfore by this word cutting of: Forsooth nothing els, but to make vs conceiue, that the heauenly and vnsearchable hande of almightie God dyd ouerthrowe this buylding: euen the selfe same hande, which with woonderfull workemanshippe doeth plant, prune, bynde vp, vnderprop, adorne, order, and beautifie this Oliue tree of his Church, not after the proportion of mans imagination, but after the direction of his owne determination and vnpenitrable wisdome. For, as a naturall Oliue tree and other like trees, the buddes, ysshues, twigges, and braunches beeing either cut of or newly engrafted, worke not that of their owne power, but receiue the same by

Excidi, to be cut of. Excidere, to fall from.

STC 6092
Nor 2984*

by the aide and industrie of man: Euen so in administring the functions of the Church, if we seeke for the original cause of the workeman, by whose conduct, all inferiour causes are enduced to obserue their due order and course: the same must be adiudged to proceede from the force and efficacie of the immeasurable election of the heauenly workeman onely, who by wonderfull dispensation, maketh choyse where him liketh, and refuseth whome him listeth, according to the testimonie of the Scripture: I will take compassion on whome I wil take compassion, and I will shew mercie to whome I will shew mercie. Whereunto accordeth Saint Paul speaking after the same maner: It is neither the willer, nor the runner, but God that taketh compassion. Where fortune, and chance, may go play them perdie: no endeuours of man can auayle, much lesse can mens merites or deseruings be of anie force, neither can ought els beare palme here, but the only election of almightie God. The nature and propertie of which election, we maye learne els where out of the same Paul: The remnaunt (sayeth hee) are saued through the election of grace, which

Exod. 33.

Rom. 9.

which grace can not be said to be grace at all, if mans merites haue preeminence before it: for that which is giuen according to the proportion of deseruings, and not according to grace, seemeth in Augustines iudgement, a reward rather of dutie, then a free gift of promise. But a question may bee moued here perhappes, whether the Gentiles were not engraffed for their faiths sake: and whether the Iewes were not supplanted from the true Oliue for their vnbeliefe: which enterchanged dispensation, what els doeth it explane vnto vs, then a manifest demonstration as wel of the meritorious desert, as wel of faith, as of vnbeliefe:

Augustine in his 1. booke of Retracta. Cap. 13.

The causes why the Gentiles were receiued and the Iewes reiected.

The answere hereunto, first as concerning the faith of the Gentiles, and the infidelitie of the Iewes. I confesse in deede that these may seeme to carrie some shewe in the eyes, and iudgement of some to be deemed the very originall causes of the free acceptation of the Gentiles, and likewise of the repulse of the Iewes. But for all this we heare not yet, what were the causes of the faith of the one, and of the vnbeliefe of the other. And therefore if we will enter into a deepe and more especiall enquirie after the principall causes

of

STC 6092
Var. 2984*

of this action, truely we shal neuer find them els where, then in the hidden and secret closet of Gods election. For be it so admitted, that the Gentiles were for this cause engraffed into the true Olive tree, because they did beleeue, yet if question be moued, from whence their faith proceeded first, it may well be answered, not from any their merites truely, neither in respect of any their own worthines more, then as the impes which do issue out of the naturall wylde Olive tree, can boast of any their excellencie, wherefore they ought to be transplanted into the fatnes of the true Olive tree. The like answere in semeable wise may suffice touching the Iewes, when as if the cause of their dismembring from their true naturall Olive tree be enquired: I answere, For their vnbeliefe vndoubtedly: And yet this answere doth not satisfie the purport of Pauls disputation. For sithence faith is an especiall gift of God, issuing from out the only mercie and grace of God, and not from mans free choise, the question reboundeth backe againe from whence it began. What was the cause then why the naturall branches were so bereft of this singular gift after the reuelling of their Messias: whether because

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the barren vnfruitefull wylde Oliue tree did surmount the true Oliue in excellencie of fatnes: to wit, in integritie of life and merits: surely I thinke not so. Wherefore then were the Iewes forsaken, and the Gentiles receiued? S. Paul maketh this answere. First, that this repulse reached not to al the Israelites in generall. Then, as concerning the remnant whatsoeuer worke was wrought in them, was not administred without the singular counsell and foreknowledge of God: which foreknowledge doth euidently appeare by the continuall discourse of the Prophets & Psalmes: where the holy ghost foretelleth many hundreth yeres before, of ỳ wilful blyndnes of the Iewes. This counsaile of God is made notably discernable vnto vs by the sequel, and finall cause, the Apostle not only testifying most euidently, that God was ỳ worker of their blindnes, but also rendring the reason that enduced God thereunto: where disputing at large of the rufull ruine of the Iewes, and searching for the cause thereof: What then? (saith he) did they therefore offend, because they shoulde bee cast away? Which were as much to say, as though God should be delited in their destructiõ. God forbid.

The foreknowledge and decree of God in casting away the Iewes.

STC 6092
Nor 2984*

bid. Nay rather, ỳ by their fal saluatiō should happen to the Gentiles: & that by their vnbeliefe the Gentiles might obteine mercie.

But question wilbe moued here againe, whether it were not as easy for almighty god to haue giuē mercy to thē both, if it had pleased him? Marke what the Apostle saith hereunto: Nay rather, for this cause only God did shut vp al vnder vnbelief, that he might haue mercy on al. For as it pleased almighty god to exercise his long & seuere rigor in old time against the heathenish castawayes, and wretched abiects the Gentiles, vntill at length, ih his mercifull kindnes vnlooked for, he hath shaken off from their eyes, the foggy scales of darkened errour, and after their long infidelitie, allured them at the last, to the blessed knowledge of his sacred Gospel: euen the very same may we perceiue to haue happened to the nation of the Israelites, by contrarie enterchange of persons and times: that so, those which sometimes were ỳ first, should now become the last, and those which by so long continuance of inheritably discending race, did lawfully enioye the interest of the true Oliue tree, as the true naturall ofspring thereof, beeing now cut cleane away

Obiection.

Answere to the obiection.

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from their holy roote, must be constrayned to forsake their standing, and yeelde place to others, and may learne now at the length to indure the grieuous stormes and cruel tempests of Gods iust vengeãce, which the Gentiles before them had long time experimẽted to their great dolor & sorowe, vntil at length hauing subdued their disdaynefull pride, and tamed the naturall stiffeneckednes of their hearts, they may obteine the selfe same mercie together with the Gentiles, not for anie their deserts, but through the free mercy and bountie of almightie God only, and so be restored at length to the auncient inheritance of their first possessed roote. And this is it, that S. Paul seemeth here to prophesie in this mystical Oracle, and most comfortable message, concerning the reclayming of ỳ Iewes to come.

Whereby it may easily appeare, how that there is no one thing, in all the actions of mans life, so plausible, whereby man may bee puffed vp to stand to much in his owne conceite, or disdainefully treade downe the infirmitie of his weake brethren, whether he haue regarde to the lenitie of Gods free mercy, or attentiuely beholde the seueritie of his iustice.

For

STC 6092

For so ỹ Apostle hath here set them out both vnto vs, to be diligently considered. Behold (saith he) the mercie, & wrath of God: wrath, towardes them that fell: but towards thee that doest persist in faith, mercy. &c. And thus doeth the Apostle right well aduertise vs: but that we for our part may bee able to comprehend them both, the especial assistance of God had need to enlighten our vnderstanding: for there are no small nomber of people, whose senses, either through ignorance, or els through negligence, are dazeled and darkened in the right comprehending therof. Amongst the which ignorant sort of people, first may the Iewes be rightly placed, who being deluded with a prepostrous opinion of sinister iudgement, do interprete this bountie of God to be there, from whence they ought haue feared his terrible indignatiõ. Secondly, amongst the negligent nomber may be reckoned the Gentiles, of whom many are ouer slowe, and sluggish to enter into due consideration of Gods goodnes, but quicksighted enough, to pearce into his wrathful seueritie. Of those two sortes of people, I do purpose by Gods assistance to discourse somewhat, so farre as ỹ time wil permit, to the end I may

The seueritie & bountie of God.

The prepostrous opinion of many touching the seueritie and bountie of God.

profit them both, if it bee possible, or at least offer inconuenience to neither of them, as I trust.

And first, I can neuer woonder sufficiently enough at the Iewes, for that many yeres and ages enduring ỳ sharpe & seuere scourge of Gods dreadfull displeasure, they could notwithstanding haue neuer any feeling of their owne calamitie, nor perseuerance of the heauie clogge of Gods grieuous vengeance, ne yet any affection to be disbourdened of their infidelitie, sweetely beguiling them selues, with a glauering shew of a false shadow, flattering them selues likewise, with a fantasticall hope of a terrene kingdome, whereof they had neuer any one word promised by God, and awayting for the comming of such a Messhias, whom neuer any of ỳ Prophets knew. Finally so farre forth preuailed the deceite of this error to confound the sensible part of their vnderstanding minde, that being otherwise a people most abhorred of God, & men, they would neuertheless most arrogantly vaunt them selues to bee more esteemed, and more precious in the sight of God, then all other nations, people and tongues: and that they were his only darlings, and therefore

STC 6092
Vol. 2984*

therefore could not by any meanes be defrauded of the power of his promise, nor be sequestred from the true Olive tree, whereof they were the naturall branches, wallowing continually in a most filthy puddle of pestilent error, not much unlike to the Romish Synagogue in this our age, whose senses seeme to be tippled with the same dolloreanche: which kinde of people being of all other nations most needie of the mercy of God, it is a wonder notwithstanding, to see how trimly they play wylye begunle with themselues in the dispensation of pardons, whereof they falsely chalenge to themselues chief stewardship under the title of the Church, and inheritable succession of Peters chayre, which they haue established at Rome for euer and euer: persuading to themselues to haue obteyned the sole and singular prerogatiue of all ecclesiasticall superioritie, such as can neuer be abolished by any continuance of consuming time, but must remaine inuiolable world without end, nor can euer be dissolued by breach of succession, nor at any time be destitute & voyd of ỹ fauour of God. But if you demaund of thẽ ỹ cause of this so inestimable a blessing, what will thei answere? forsooth: hath not god

The inheritable succession of Saint Peter.

(say they) promised, that he wil neuer forsake his Church: what then? Haue not the keyes lyneally descended vnto vs from blessed S. Peter, euer hitherto, being the chiefe head of the Apostles, which the Lord hath promised shal neuer be taken away? Is there any more yet? what? is it possible for Gods trueth it selfe to defraude the credite of his couenant, whereunto he hath bound him selfe with a most sacred othe?

Very well now. And whereupon doth the blinde arrogancie of the Jewish Nation magnifie their race? do we not derive our petigree (say they) lyneally from our most holy father Abraham? Are we not borne, and named Israelites, by the name of our great graundsier Israel, the Patriarch? did not the Lord credite vs only with the safe custodie of the Arke of his couenant? Haue not we a promise from God by the mouth of his Prophets, of a Messhias and Sauiour to come? Hath not god prepared an euerlasting throne for the kingdom of our Messhias? Is not he of power to make his couenant inuiolable, that with so many othes hath ratified ỳ same? Nor will hee not performe the othes which he hath made? Surely I wil not much gainsay,

STC 6092
Kox 2984*

say, that it is in deede no smal matter, wherof eche partie debateth so largely of the promises of almightie God. Yet all this notwithstanding, all things depend not so alwayes vpon Gods promises made, but due consideration ought also be had of the minde and intent of him that maketh the promise in the scriptures: and the same well weighed and compared with the due circumstances and other places of the scripture, if we will be accompted true and syncere interpretoures of Gods holy scriptures: that is to say, It behoueth vs duely and orderly to define and dispose all and euery thing apart by it selfe, not those thinges onely which are promised, but must withall respect the persons, the place, the cause and consideration, and al other circumstances of the promises. And therefore albeit we do graunt vnto them that all those promises are true, whereupon they bragge so much, touching the succession of the Patriarches and Apostles, yet shall they neuer be able to winne this at our handes, To wit, that this ordinarie discent according to the lawe of the flesh, is a sufficient fundation to buyld the Church of God vpon. In the which if we behold nothing els besides the outward

Succession in the Church.

fourme of succession only, who can be so pore-blinde, as not to be able to discerne the manifolde alterations of orders, and obseruances, which the Lord from time to time hath changed and disposed, contrary to the first constitutions? As for example, when as God in stead of Cain, Esau, Ismael, Saul, to whom of right apperteineth the ordinary succession & discent of the Priesthode, of the birthright, & inheritance of the kingdome, he made especial choyse of Abel, Isaac, Jacob, & Dauid, who had no interest at all in the right of succession. In like maner forsaking the Jewes, he accepted the Gentiles contrary to all order. Neither is it so much material to know where, or by what meanes, the Church of Christians sprang vp at the first: so that it holde fast the synceritie of the pure word, of vndefiled faith, and the due administration of the Sacraments, by which three things the Church is preserued and sanctified.

Iames. 1.
Ephe. 5.

As concerning the promises of God therfore, this is vndoutedly to be holden, that the promises be in their owne nature simply true: yet in such wise true notwithstanding, as God hath not alwayes chained them to time, place or persons of men: which albeit were

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STC 6092
Xer. 2984*

tyed fast to place and persons, yet are the proude and high mynded shaken of, the promises remayning still in their force. Euen so the Iewes, although they prescribe vpon a promised place in Sion, Psalm. 132. Here will I buylde my Tabernacle, because I haue chosen it. Againe in the Prophet Esay. This is my fornace, this is my fire. &c. And although they haue also a promise of the persons, when as the blessing is promised to Abraham, and to his seede for euer, yet this withstandeth nothing at all, but that rebelles are punished by God, the Temple consumed by fire, the altar throwen downe, and the citie put to the sacke and destroyed. And yet the meane whiles almightie God cõtinueth stedfast in his promise neuertheless, but by a far other meane, then mans capacitie is able to conceiue. Whereupon that holy and melodious Psalmist, not without great reason, doeth crye out in a certaine place of his mysticall Sonets in this wise: And it is marueilous in our eyes. Euen so do I iudge conuenient to esteeme of the counterfaite succession of the Apostolique and Romish See, which if our prelates enforce so narrowly to be straighted to the limits of place & persons,

Esay. 31.

Psal. 117

they must needes bewray their double errour therein, being not only absurdely iniurious to holy scriptures, but fondly careles in breaking ẏ rules of Logick. For in their arguing, they do cõmonly thrust more into the conclusion, then in their former propositions. As if a man would frame an argument after this maner: The perpetuitie of the promised succession is graunted to Peter and his successours. The Romish Prelats do succede in Peters chaire or place. Ergo: The Romish Prelates are ẏ onely successours of Peter: the only vniuersall Bishops: the only Princes of ẏ Church: whose faith can neuer faint.

But we haue sufficiently enough discouered the malkings & iuglings of this Romish counterfaite els where. And therefore lest we roaue too much abroad from the marke, and wander from the Olines (as ẏ prouerbe saith) we wil returne againe to Pauls Olive tree, & the braunches of the same: whereupon wee promised before to discourse. Of the which braunches, how some were broken of, and some others engrafted againe into the true Olive tree, we haue alreadie opened somewhat vnto you out of the Apostle. And not onely out of the Apostle this is opened,

Extra oleas.

but

STC 6092

but the same was also set downe at large long time before the Apostle, by the prophet Esay: out of which place of Esay, it seemeth that the Apostle tooke occasion of all this discourse. Let vs Gentiles therefore marke wel what Esay doth prophecie of the Iewes. Let the Iewes also attend to the preaching of their owne Prophete, who agreeth herein altogether with our Apostle touching the Iewes. Behold (sayth he) the Lord of hostes shall breake downe the bowe with power, & shall hewe downe the proude, and the hygh minded shall he fell downe. And there shall arise an yssue out of the roote of Iesse. &c. And lest the Iewes may cauill, that these speaches do nothing concerne them, let them harken agayne to the same Prophet, not only prophecying of them, but also poynting vnto the Iewes with the finger as it were the 17 chapter: And in that daye it shall come to passe, that the glory of Iacob shall be made very thynne, and the fatnesse of his flesh shall waxe leane. And immediatly after. Some gathering in deede shall be left in it. Euen as in the shaking of an Oliue tree, whereupon remayneth two & three berries in the toppe of the vppermost rowe, & foure or fiue in the broade

Esay. cap. 10.

Esay. cap. 17.

broade fruitfull braunches thereof sayth the Lorde God of Israel, &c. And agayne in an other place: For it shall come to passe in the middes of the land, euen in the middes of the people, as the shaking of an Oliue tree. And as the grapes are, when the wyne harueſt is finiſhed. And yet agayne much more plainely in the 63. Chapter: Thus sayeth the Lord: Lyke as when sweete iuyce is founde in the cluſter, and one sayeth, Loſe it not, for there is blesſing in it. Euen so wyll I doe for my ſeruauntes ſake, that I may not deſtroye them all. &c.

Esay. cap. 24.

Esay. cap 63.

Nowe for as much as theſe thinges are ſo playne and so manifeſt, that they may be easily felt and handeled as it were with the fyngers: what anſwere doeſt thou make thou frowarde nation of the Jewes? what canſt thou bryng? what canſt thou alleadge, if not to defend, yet to colour at the leſt thy obſtinate ſtubbornesſe? Haſt thou any Scriptures? No surely. For nothyng maketh more agaynſt thee, not onely with open mouth exclayming euen to thy teeth, againſt thy blundered blyndneſſe, wherewith thou haſt bene ſo long ouerwhelmed, but alſo haue long ſithence by manifeſt tokens foretolde

STC 6092
Var. 2984*

tolde howe the same shoulde come to passe. Wylt thou vouche the promises and couenauntes which God made vnto thee of olde? And what other thing dyd he promyse thee at any tyme, then the same which thou doest so disdaynefully pursue? Neyther yet cease you to runne onwarde, styll gaping after, I know not after what Messhias to come. What? Hath he not yet bene sufficiently ynough looked for by your progenitours, who wayted for his comming by the space of two thousand yeres before he came? Goe ye to then: how long wyll ye yet continue gazing, seeyng these thinges are past alreadie? Howe long will yee yeelde yo[illegible] selues a mockery not to God onely, bu[illegible] Iesting stocke also to all other nations of the worlde? sythence all people and tongues do so playnely conceiue, that all thinges are long sythence accomplished in the person of Christ Iesu, whatsoeuer al your prophets did prophecie of the Messhias: And sithence the whole discourse of the holy scriptures doeth so manifestly teache also, that there is none other Christ, but ẏ same that the whole world doth confesse and worshippe?

But this one thīg perhaps doth raise vp your

crestes,

The vayne bragge of the Iewes standing vpō the nobilitie of their offspring.

trestes, and puffe you vp with pryde, because you doe conueye vnto your selues so long a discent of your genealogies and kinred from so famous Auncestoures: because ye fetche your petigree and families from Abraham, and the holy Patriarches, and in that respect you do reprochefully disdayne all other nations, as though God had created them to no purpose at all. But let vs see by what reason, with what conscience you are enduced heerevnto. If you iudge this a matter of so great importaunce, that ye can rehearse in a long beadroll of names, your Generations discended out of the loynes of Abraham: what? And can not Ismael, Esau, Saul, can not Dathan and Abyron, and all that other rascall rabble of Hebrews, who made insurrection agaynst Moses: finally, can not many wicked kinges amongst you, false prophets, horrible church robbers, & Idolaters euen amidde amongst you, vaunte vpon the selfe same race and parentage, whereupon you haue your selues so gloriously? Whereupon appeareth playnly, that this outwarde discent of blood, and fleshly progenie, doth not auayle so much for your challenge: but that there is some other thing that maketh a kindly generation, and

the

STC 6092

the true offspring of Abraham, in the sight of God. Moreouer if it may be lawfull to glory in the auncient stocke, what may be thought of Christ him selfe, whom we do worshippe: in whome if ye require who was his father, he came not in deed from man, but discended from God. But if you demaunde of his mother: he is on the mothers side a Iewe borne, according to the flesh, the sonne of Abraham, an yssue of the same seed that you are, whose children you challenge your selfe to be according to the flesh. And wherefore then do you so cruelly detest him: Why do your brethren so hatefully enuie and maligne your naturall brother: And beeyng Iewes borne your selues, why do you so bylanously persecute your naturall kinseman, beyng likewise a Iewe borne, and why haue you slayne him so cruelly:

The Iewes render no cause of their cruel murdering of Christ.

And what hath he committed at any time, worthy of this so monstruous rancor & cankered despite: Was it because he did professe him selfe to be the Sonne of God: Albeit he did neuer speake any thing in his owne commendation without singular modestie, neyther boasted in his speach further of him self, then that he was the sonne of man: yet if this same

same he, were not the very true vndoubted sonne of God, do ye then nominate some one man vpon earth, whom you may iustifie was his father, and condemne the whole historie of the new Testament to be lyes, if you can. What trow you, would his Apostles, & other his disciples, being dayly and hourly conuersant with him self, his mother, & his mothers husband, so thoughly accõpanied, & acquainted with all the actions of his life, haue bin so wilfully, and foolishly blinded, as to giue such credite vnto him, & to beleeue in him: would they haue setled the whole affyaunce of their saluation in him: would they so couragiously haue vndertaken so many perilous hazardes of life: would they so constantly haue yelded their carkasses to all maner of horrible tortures, not in woordes onely, but with losse of lyfe also, ratifying and testifyng the thing, which they knewe to be in him most assured, and that with effusion of their blood, if they had seene nought else in him beyond the naturall substance of man, and not rather conceyuing thoughly in him a secrete diuinitie, that was hydden vnder the veyle of the flesh bodily: But if these thinges shall be but of small credit with you, what wil you answere

Testimony of the Apostles.

The Diuine miracles of Christ.

to

STC 6092
Vol. 2984*

to those so greate and manifolde tokens of wonderfull vertue, to such supernaturall and prodigious wonders of his: what say ye to so great force of his diuine operation, to so great power of his miracles, not wrought by him alone, but by his Apostles also through the vertue of his name onely, yea, and long sythence nowe and then openly wrought in his Church, through the effectuall operation of his glorious name: What will you say to his so great maiestie in worde, innocencie of life, certeintie in prophecying: And besides al these, his marueilous signes & tokens expressed in his own person: What wil you say to that his incomprehensible glorious resurrection, his vnspeakeable ascension into the heauens: lastly, to those his most gracious gifts of the holy Ghost powred vpon vs from the heauens: What can you answere, I saye, that all these so manifolde, so wonderfull, yea so heauenly graces myght import els, then that there was in him a certayne superexcellent Diuinitie, beyond all measure surmounting all reache, and capacitie of mans vnderstanding:

Miracles in the name of Christ by his Apostles.

All which things being approued with the testimonie of so many witnesses, viewed and beholden

beholden with so many eyes, practised by the dayly experience of so many Iewes, enseled with so many handes and wrytings, published to vs Gentiles by manifold reportes of so many your Rabbynes and great Doctours of your own natiõ, if all these things I say, shal yet seeme to you but colourable, fayned and vnworthy of credit: why do ye not wt as good reason condemne for false lyars, all, and euery your owne prophets, Patriarches, your owne Lawe, yea and the Psalmes also, and rase them out of remembraunce, because they did many hundred yeres before most expressely foreshewe and prognosticate euidently, that all those thinges ingenerall shoulde come to passe, euen in the same maner and order, as they haue bene already accomplished: Amongst whome let Esay the Prophete be adiudged a lyar, because in the name of this Esay. cap. 35. Christ he promiseth health to the blynde, to Cap. 43. the lame, to the halte, and to the maymed: be- Cap. 61. cause he comforteth the Ostriches and vene- Cap. 9. mous beastes of the fielde with prayse & glo- Cap. 42. rie that shoulde happen vnto them, because he prophecyeth hope of freedome to them that were in chaynes, to prysoners libertie, plenty and fulnesse to the needy and hungry: light to

them

STC 6092
Nov 2984*

them that sitte in the shadowe of death: bountifull fruitefulnesse to fields that were otherwise by nature barren, and through want of Tyllage ouerspread with bryars and brambles, vncomely, yea & filthy by reason of their huge desolation: to ouerflowing ryuers, drynes and emptines: finally, to the Iewes themselues extreme blindnes.

Let the Prophet Osee be accompted a lyar also, who prophecyeth likewise that a people which was not a people, should be called, and obteine mercy, through the inestimable blessing of that heauenly Iewel. Let Ionas the Prophete be adiudged a lyar also, yea and that Elias likewise, that was aduaunced into heauen in the fiery charryote: the first of which two did prefigure Christs glorious rising againe the thirde day after his death, the other of his ineffable ascension into the heauens, the fourtieth day after his passion; also of the comfortable consolation and sending of the holy Ghost, by the letting downe of the cloake from out his triumphaunt charryote, the fiftie daye called Pentecost. Besides all these moreouer, let John Baptist the Prophet, yea more then a prophet, be condemned for a lyar, who did not in word only acknow-

Ose. cap. 1. 2.

Ionas.

Elias.

John Baptist.

ledge him, but poynting towardes him with the finger, pronounced boldely, That he was the very Lambe of God, that shoulde take away the sinnes of the world. Finally, let all y whole authoritie of the Prophetical Scriptures be cancelled for untrueth, because the greater parte thereof doeth nothing els, but foreshew, and make reporte, that all those things should come to passe, which the Euangelicall historie doth expressely pronounce to be already accomplished.

Briefly, if as yet your eyes be withholden with so grosse amazed obscuritie, that the things which are more resplendisant then the Sunne in midday, and so throughly knowen in all the partes of the worlde, do so farre exceede the common capacitie of your blundered senses, and seeme so incredible vnto you, that ye can by no meanes comprehend them, nor will suffer so many notable testimonies of Christes resurrection preuayle to worke so much credite in your heartes, as ye may beleeue in our Lorde Iesu Christ, risen from the dead as well as we: why doe ye not produce then his buryed carkasse, if you can? or at the least, bring foorth some rame, or fragmēt of his precious body, be it neuer so smal:

STC 6092
Nor 2984*

Or if you thinke I demaunde an impossible requeſt of you, howe happeneth that none of all your progenitours could ſhew the ſame? But if neyther you, nor any of all your auncestours were able to doe this, why do ye not then ioyne together with vs, and worſhippe him that is ryſen agayne? Why doe ye not honour and magnifie his name, who reigneth in eternitie, ſitting in the heauens at the right hande of God the Father? Whereunto if loue of religion can not induce you, let naturall reaſon yet obteine ſo farre forth with you, to graunt that, which no reaſon can deny? Wherat make ye ſtay? is not my requeſt reaſonable? doe I not giue you wholſome counſell? And leſt that which I haue ſpoken, runne in at one eare with you, and out of the other, taking no roote in your hearts: I will for your better remembrance repete once againe the words that I haue ſpoken.

If he, whome ye haue ſlayne, be not the very ſonne of God, if ye beleeue verily, that he, whome ye deryde, and ſcorne at with that your reprocheſull and deſpiteſull name, Talui, were but a very naturall man, why do ye not therefore reſtore his deade body vnto vs? or why do not your ſouldiours and hired

Talui in Hebrew, is as much as hanged or crucified. Cant 4.

watchemen yeelde his coppes agayne, for the garding whereof they receyued from you so speciall a charge: If they can not, what els emporteth the graue beyng founde emptie? What els signified the horror and amasednesse of your armed watchemen, who beyng terrifyed with straungenesse of fearefull sightes fledde awaye so tymorously, but that ye may be enforced wyll ye, nyll ye, to confesse this Christ Iesu to be very Messchias, who hauyng entred vpon the possession of
Esay 9. the kingdome of Dauid, as in the ryght of his owne peculiar inheritaunce, raygneth nowe in all eternitie, and hauing vanquished all power of death, sytteth nowe tryumphantly vpon the throne of his Father Dauid, to order and establishe his Fathers kingdome, with iudgement and Iustice from henceforth euen for euer and euer: I would fayne learne nowe, what that your obstinate rebellion is able once to mutter agaynst this: First, where no mistrust of perill is feared, there is no garde vsually charged: And what suspicion of daunger might your forefathers cõceaue of him after they had murthered him? Debate the matter with your selues somewhat more substantially,

STC 6092
Nor 2984*

ally, why any such feare might growe in the dead body of this one seely person more then in any other. But I will not vrge you any more herein: only in this point I would faine be resolued. Howe happened that the sepulchre beyng so strōgly couered with a stone of so huge weight, so firmely ensealed with the seale of the high Priest, so strayghtly fenced wᵗ the force of armed knights, was so shortly founde emptie? You will say, That his disciples crept thyther priuily, and stale away the body of Iesu perdie, whiles your souldiours were snorting in a deepe and sound slumber. Well then. And who I praye you sawe the disciples the meane time whiles your watchmen slept so soundly? If their eye lydes were ouerladen with such a deade slumber, that they coulde not perceyue this: with what face shame you to affirme, that your watchemen sawe them not? If they did see them, howe chaunced that beyng harnessed, they withstood not such seely vnarmed wretches? And why dyd not your forefathers lay this theft to the Disciples charge, synce they saw them dayly preaching in the Temple afterwards? O monstruous cankered lyars: as though the stone wherwith it was co-

nered, were not of greater quantitie, then could be remoued by a few: or by any meanes might be rolled away without perceiuerãce of your souldiours? Wel yet, howe happened that these seely captiue petyt theeues fled not away immediatly after they had committed this robbery? Howe durst they be dayly conuersant amongst men, and preache openly in your Temple? May rather to tell you the trueth simplie: with what better or more probable argument could the worlde haue bene induced to beleeue, ỳ Christ was risen againe to ỳ sure establishment of their faith, then this your wicked curious diligence, which your forefathers so carefully employed in watching the Sepulchre?

Forasmuch therfore as al these things are so most assured, so manifest, so vnreproueable, approued with so many witnesses & prophats, ratified w̃ so many reasons & euidẽt proofes, discouered by ỳ euidẽt testimony not only of Angels, but established also w̃ the heauẽly Oracle of ỳ holy ghost him selfe, embraced & beleeued by the faith of all nations of ỳ world, what one probabilitie cã al your generatiõ of Hebrews alleadge for colour to the cõtrary? If ye perceiue therefore that this is the very

true

STC 6092

true Messhias, why doe ye not relent at the last, & forsake & abandone your stifnecked rebellion, & ioyne with vs in professiō? If as yet ye do not acknowledge him, declare the cause then that breedeth this misliking in you, and troubleth your consciences. Is it because he lived in poore & beggarly estate amongst the impouerished, & them ẏ were worth nothing? But your prophet Zacharie lōg before he was reuealed, reported that he should be euē such a one: Beholde (saith he) thy king cōmeth vnto thee righteous & iust, a sauior, he is poore, & riding vpō an asse, &c. And it behoued truely, that he which should come to ouerthrow ẏ high minded & riche of this world, & to enrich ẏ poore, should be him selfe embased & poore. Zach. 9.

What els then? is it because he was seene to walke in base and simple apparell, and was despised amongst you? Euen such a one doth the prophete Esay paynte out vnto vs in his 53. chapter: We beheld him (sayth he) and he had neyther fourme nor beautie, we helde him despised, & esteemed him for an outcast of men. You haue seene him now of no reputation, an abiect, the poorest of men, whome your hautines did disdaine. Mark now vnder this vile & contemptible baseness, more then a Esay. 53.

kingly royaltie, whereunto you ought all to
Esay cap. 53. prostrate your selues, & do honor vnto. Surely
he hath borne our infirmities, & carried our
sorowes, he was taken out of prison, & from
Iudgemẽt, & who shal declare his age? by the
knowledge of him selfe, my seruaunt shall
iustifie many: for he shall beare their iniqui-
ties. The will of the Lorde shall prosper in his
hands, and he shal deuide the spoyle with the
strong. The kings shal shut their mouthes at
him. You haue nowe therfore heard, how he
shoulde be poore and deformed, according to
the outwarde shewe of the flesh, euen such a
one as our Gospel hath described him. And
briefely to be playne, if he had not thus bene
poore, & reiected from amongst you, he could
not haue bene the ryght Messhias in deede.
Uerily such a one he seemed to you once, whē
it was, according to the outward countenāce
of the flesh, before he had obteined the power
of the kingdome vpon the crosse: But hauing
then forthwith receiued ỳ throne of his king-
dome, in what triumphant maiestie he sitteth &
reigneth now in heauen, let ỳ mystical Psal-
mist Dauid make report, who in spirite fore-
saw him, sitting at the right hād of the Lord.
Let their witnes be heard also, who were be-

holders

STC 6093
Yon 2984*

holders of the whole action of his ascẽsion, & with their bodily eyes sawe the same whome Dauid beheld in spirit, euen with their carnal eyes I say gazing vpon him, whiles yet hee was lifted vp in their sight into heauen, and did perfectly discerne him also sitting at the right hand of the maiestie. Let them also record the same, whose inward feeling & minds of the soule he doeth inlighten with heauenly effectual operation, and vouchsafeth daily to enterparten him selfe vnto. And I would to God it might please the same to open your eyes also, that once at the length you might thoughly enioye the inestimable glory, and vnspeakeable maiestie of his euerlasting kingdome. In the meane space, ye may easily conceiue a taste and feeling as it were of the trueth, by groping the shadowes and prefigured tokens of the scriptures, except ye had rather wilfully and wittingly shut fast your eyes from so manifest demonstration of infallible certainetie.

First, what one thing was of more royaltie, then the kingdome of Dauid? And yet what one thing was more entangled and streighted, whiles as yet like a seely moath he kept his fathers sheepe: whiles he was tossed

in turmoyle with most cruel persecution: At what time Joseph being circumuented by the iniurie of his brethren, became carraine leane in a lothesome dungeon: when as Abraham was commanded to abandone his natiue countrey, and to become a banished outcast from his kindred and his fathers house: whiles Jacob was constrayned to redouble his seruice vnder his vnckle Laban: what time Moyses was by Gods calling translated from an exiled outlawe to be a guide and leader of ỹ Israelites: from how great baseness and miserie were all these aduaunced to wonderfull estimation and dignitie? And what was the meaning of the holy ghost els, then vnder the shadowes and figures of those persons, to represent vnto vs ỹ very patterne and image of the sonne of God? And yet if you duely consider the estate of Christes outward baseness, what wanted he at any time, to the necessary furniture of his liuelihode, notwithstanding this shew of extreme penurie? May what want at all could molest him, who with a very fewe crustes could feede so great a crewe of thousandes in so deserte a wilderness? Or how could he be termed poore, at whose becke and word of mouth, heauen and

earth

STC 6092

earth did obey, the seas and windes, life and death, finally all the degrees of creation were subiect vnto?

But that writing and title called by the name of a Nazarite doth encumber you perhaps: because it behoued that Messhias should be borne in Bethleem the citie of Dauid. If he were not borne in Bethleem, I repoꝛt me to the Chronicles & Recoꝛds of the time of his birth, and the circumstances thereof. Let the testimonies of the angels, shepheaꝛds, wise men, his owne mother, Ioseph, and all the Euangelistes bee examined. Moreouer, what emposted that hoꝛrible slaughter of all the suckling Babes of Bethleem, only by the cruel proclamation of Herode, without any molestation of the infants of Nazareth: vnlesse Herode the king had bene thoughly persuaded, that aboue that instant of tyme, wherein Christ was boꝛne, the same verie king of the Iewes was then boꝛne in the citie of Bethleem? What els is it then that troubleth you?: because he dyed the death? What do I heare?: what?: Haue you alwayes awaited foꝛ a Messhias that coulde not bee bereft of life?: How then should this Messhias deliuer Iacob his people from their iniquities, when

Iesus Nazarenus.

The death of Christ.

when as no remission of sinnes coulde bee without slaughter & blood, according to the infallible testimonies, and continual sacrifices of your owne lawe: Briefely, if it were not requisite that Messhias shoulde dye the death, then did all the Prophets lye, Zachary, Daniel, Dauid, Esay, did lye: which haue not only made mencion of his death, but haue most learnedly also set downe the cause of his death. For this we reade in Daniel, That wickednes (saith he) may finish, and sinnes be sealed vp, iniquitie reconciled, and euerlasting righteousnes may be brought in. And proceeding a litle further in the same Chapter, doth expressely declare that Christ ought to be slaine. In like maner the Prophet Esay: If he shall make his soule an offring for sinne, sayth he. The very same thing doeth Moyses also prefigure vnto vs vnder certaine ceremonies of sacrifices, types and figures not altogether obscure. What say you to Esaye the Prophet: who doeth not only discouer the cause, but the maner also of his death, his spittings, scourging, wounds, plagues, buffetings and reproches: What say you to Zacharie, who mencioneth the pearcing of his side with a speare: What say you to Dauid,

Daniel. ca. 9.

Esay. ca. 53.

who

STC 6092

who describeth the nayling of his hands and feete, the sponge full of vineger, the rending his flesh from the bones, the casting lots for his garment: What say you to Moyses also, who vnder ỹ title of the Brasen serpent, doth prognosticate his lifting vp on the Crosse?

But here againe some froward person amongst you will murmure againe in this wise. In what sort can Christ be said in the scriptures to be euerlasting, if he must of necessitie be slaine? This scrupule no man can more effectually vnloose, then the Prophet Dauid in his mysticall Psalme: Thou shalt not leaue my soule (saith he) in the graue, nor suffer thy holy one to see corruption. Where you heare his soule layed in the graue, you must vnderstand that to be spokē of his death and buriall. Againe, when you heare, that he is risen againe from his sepulchre, you must interprete the same of his infinite eternitie, & vnperishable freedome, exempt from all maner of corruption. Whereby appeareth notably discerneable vnto you, eche condicion in one selfe person: That is to say: That he is both a mortall man, and an eternall God. In the one wherof the infirmitie of his manhode is palpable: in the other the glory of his resurrection

The Iewes obiection answered.

Psal. 15.

surrection is most euidētly prouable. What? And do ye expect yet an other euerlasting Messias besides this? What a phantasie is this? As though when the true Messias is come, he may obtaine any courteous entertainement amongst you? Truely none at all: For euen so say the Prophets of your owne nation. Or els what meaneth that saying of Dauid, that ye reade in the Psalme? The stone which the builders refused, the same is made the head of the corner. And who bee they that are called the buylders, but euen your selues the Iewes? What is this stone, but Messias? whom if ye will so long gape after, vntil you finde your selues pliable to embrace and honour him, it wil come to passe, that your long lingring wilbe prolōged beyond all compasse of time: because according to the saying of your owne Prophets, you wil neuer dutifully allowe of the cōming of the true Messias, but that ye wil continually remaine in an vncertaine expectation of some other. For if he be accepted by the general consent of you al without exceptiō, surely he can not possibly be ỳ true Messias. Againe, if he be refused from amongst you, how long wil you hang in suspense of his comming?

Messias whē he commeth must not bee receiued of the Iewes.

The Iewes looke for their Messias in vain: who, when so euer the true Messias commeth, wil not receiue him. And if he be a false Messias, he seruеth them to no purpose.

Euen

STC 6092

Euen in like maner your forefathers did looke for a Messhias to come long before the birth of Christ almost two thousand yeres: but after that he was come in deed, & that the Lord of Lords, whō they sought, was entred into his temple, & the angel of the promised testament whom they wished for, was amidst amongst them, yet did not his owne receiue him. And why so? because they iudged that he would come after an other sort, then the Prophets had foretold them. For ỳ Prophets did describe his comming to be poore, simple & beggerly: but these lustie gallants do gaze for a certaine trimme earthly Emperour awayted vpō with some famous troupe of princely gard. The Prophets did promise a seely meeke lambe, whose voice should not be heard to bleat in the streetes. These courragious champions attend for some Lyon & victorious Monarch. They did forshew that he should be slaine, tormented and hanged on tree, who should not auenge him of ỳ iniuries of his people ẅ displaied bāner of bloody battel, but ẅ sheading of his own precious blood should redeeme ỳ sinnes & wicked transgressions of his people, should not ẅ violē - rush vpon ỳ crowne of ỳ Empire, nor with force of armes

Malac. 3.

What maner of Messias do the Iewes looke for.

armes deliuer his people from the thraldom of Cesar, but should restore freedome to his nation from the bondage of sinne, and the tyrannie of death, and the deuil, with all the potestates and principalities thereof: and so establish to himselfe a kingdome, not transitorie and earthly in this world, but heauenly & endlesse for euer and euer. On the contrarie part, these fellowes stroking themselues with a fantasticall opinion of worldly pompe, and measuring all things according to the glorious glitering shew of some terrestrial dominion, do yet fondly beleeue, that some other puissant & victorious conquerour shall come in some notably aduanced maner. Whereupon being worthily deluded of their owne friuolous fonde expectation, they can neither truely acknowledge their owne heauenly Messhias: nor did accept of him when he was come. Neither was it any maruell if they could not finde in their hearts to entertaine him being in this beggerly plight: when as their owne Prophets did long before pronounce, that the Messhias should be persecuted with none so sauage and vnmerciful enmies, as the people of his owne linage: and did also vnder most manifest oracles, and apparant

STC 6092

parant veiles of shadowish signes prognosticate that he should be slaine through the treacherous treason of his owne people.

After the same sort was the blood of Abel spilt by the embrued hand of his bloodie brother Cain: Ioseph entrapped and solde by the sinister practise and procurement of his brother Iudah: The lambe of the passeouer slaine and deuoured peecemeale in the houses of them, which were deliuered by the blood of the same: So was Moyses oftentimes contemptuously entreated, and disdainefully railed vpon amongst his owne kinsfolkes: King Dauid cruelly assaulted not of Saul onely, but (which is more horrible) of the folke of his owne familie, of his neighbours, citizens and subiects. What els doeth the seueral calamities of all these purport, then that Messias should be slaine by the butcherie of his owne people? What doeth that stone of offence mencioned in Esay, and that Rocke to fall vpon to both houses of Israel, and as a snare and a net to the inhabitants of Ierusalem signifie other, then that the Lord himself should suffer death by the murtherous practise of his owne nation? Otherwise why is he called a rocke to fall vpon and stone of

Gene. 4.

Gene. 37.

Exod. 12.

Exod 32. Numer. 16.

1. Reg. 18. 19

Esay. 8.

offence, if there were nothing in him where-
upon the aduersaries might stumble at: And
to passe ouer other sharpe and horrible pro-
phesies vttered directly against this vipe-
rous generation by the mouth of their owne
Prophets in the booke of Deuteronomie the
xxxi. and xxxii. Chapters, so likewise in the
65. and 66. of Esay, and many others besides
of their owne Prophets, perusse who listeth
the bookes of Malachie and Zacharie with
Mala. 1. 3. 4. diligence and heedefulnes, what doeth Mala-
chie els in all that his preaching almost, then
explane the order, and maner of Christs pas-
sion, yea, and that so liuely, that scarse anie
portion seemeth ouerskipped, that may seeme
to apperteine to the summe and argument of
Zach. 9. al that whole Tragedie: Not their king him
selfe riding vpon an Asse, not the breaking of
the bowe of battel, and preaching peace vnto
the Gentiles: not the loosing of prisoners
out of the pit, wherein was no water, whose
outstretched power extendeth from sea to
sea, from the floods to the vttermost parts of
the earth, raysing vp the children of Israel
aboue the children of Greece: not the thirtie
siluerlings of the traytour Judas for the
which he solde Christ: not the woundes of

his

STC 6092

his pearced bodie: not the print of the nailes in his handes and feete: not the scattering of the disciples the Shepheard being striken: not the citie seuered into three factions, whereof the third part onely remained sound and serued the Lord, yet so that the same was brought to triall by fyre: not the destruction of Ierusalem by the assault of the Gentiles: not the ouerthrowe and subuersion of their houses: not the deflowring of their virgines: not the breaking in sunder the veyle of the Temple vnder the figure of the mount Oliuete: not the darkened Eclipse of the Sunne the same daye in the which Christ suffered his passion: And there Cap. 14. shall bee a day (sayeth he,) it is wel knowne to the Lorde, neither daye nor night, but about the euening tyme it shall bee light: And it shal come to passe in the same day, that the waters of life shall go out from Ierusalem, and the halfe of them towarde the East sea, and halfe of them towardes the vttermost sea, and shall be both in winter and sommer. And immediatly in the same Chapter, propheſying of our Sauiour Iesu Christ hanging vpon the Crosse:

And that which ſhalbe there aboue the bry-
dles of the horſes ſhalbe called holy vnto the
Lord, and the pottes in the Lords houſe ſhal-
be like the bowles before the Altar. &c.

What anſwere wil you make now to theſe ſo notable and manifeſt teſtimonies? and whereupon dependeth the hope of that you looke for, or in what pointes doeth it chiefely conſiſt? Will ye flee backe againe to your rotten wormeaten poeſies? we are the ſeede of Abraham, and were neuer ſubiect to anie other: well we may wander, but we can neuer periſh. The holy Patriarches are our progenitours: we are the yſſue of an holy roote: we haue a God in whome we do beleeue: we haue the lawe wherein we are inſtructed, the temple, the prieſthode: the ſacrifices and ceremonies are committed vnto our ſafe keeping, we haue alſo Prophets, and promiſes of the Prophets, wherein we put our confidence. Nay rather you were once inueſted in al theſe, but now through your trayterous trecherie you are bereſt, and deſpoyled of them all. You had ſometime Abraham vnto your father, vpon whom you ſo gloriouſly vaunt your ſelues. Euen ſo had Eſau, Iſmael, and Saul alſo as well as ye. And euen

this

STC 6092

this selfe same so noble a gentleman whome you accompt for your father, if he were present now in these our daies, or had liued then also when Christ was conuersant vpon the earth, and had seene all those your franticke outragies, and trayterous deuises, conceiued of such despitefull rancor, and canckred malice: if he had beholden your reprochfull tauntes, contumelious mockeries, and furious madnes, your execrable iniuries, and horrible tyrannies prouoked by no desert of his: your vnquenchable malicious crueltie, in deriding, scorning, and murthering that most milde sonne of God Christ Iesu, the most puissant and mightie Lord of glory, hauing in all respects so bountifully deserued of you: and had bene present at that vnspeakable madde outrage, and exclamation when ye cryed out, Crucifie him, Crucifie him: his blood be vpon vs and our children: we haue none other king but Cesar. Moreouer if he had seene your vnappeaceable disorder without all remorse of mercie in persecuting his disciples: your intolerable Scorpionlike sauagenes, so furiously boyling against the innocent infants of the Christian Gentiles: and the rest of your haynous abominations,

Christen mens children here in Englande crucified by the Iewes Anno. 1189. & anno. 1141 at Norwiche, &c.

insatiable butcheries, treasons, frenzies, and madnes: If I say, this most godly and mild Patriarche Abraham were aliue, to heare, and beholde the same, with the same eyes wherewith long sithence hee beheld the day of Christ Iesu, and reioyced, would he euer haue accompted you for his sonnes? or euer haue acknowledged such impes to haue proceeded out of his loynes? Nay rather, who can dout of this, that he would haue agreed with Iohn Baptist rather, and cryed out with open mouth against you, O ye generation of vipers, and children of the deuil: I do vtterly detest you, and your poysoned deedes, and imaginations.

But ye do beleeue in God, whome onely you doe worshippe and honour: so doe the Turkes, Sarracenes, Moores, and Scythians as well as ye. And where is there anie one nation vnder the coape of heauen so sauage and beastly, that doeth not professe, confesse, and worship one God onely? And what is this to the purpose? Albeit ye esteeme neuer so much of that your worshipping the great God, if yet in meane whiles ye persecute his messengers and Ambassadours whome hee sendeth, if you kill his Prophets,

if

STC 6092

if ye murther his Apostles, Martyrs, and Preachers: Finally if you put to the most slaunderous death of the Crosse the deare entierly beloued and onely begotten sonne of God him selfe, being tormented with all kynde of horrible tortures, to the vnspeakeable reproche of the same your owne God, with what shamelesse visage can you bragge that God to be your father, whose sonne you haue so shamefully crucified? Yea, what were this to the purpose, or what might it auayle you, to seeme to your selues that the same God is your father, if he do not reknowledge you for his children? Take this for an vndouted trueth, that no kinde of people can bee adiudged to bee the people of the liuing God, but in respect of his deare sonne Christ Iesu. Which if your blundered senses can not comprehend as yet: what meane those woordes of Osee I beseeche you? and of whome were they spoken? For yee bee not my people, therefore will I not bee yours. And it shall come to passe in the place where it was sayde vnto them, you are not my people, it shall bee sayde vnto them, you are the sonnes of the liuing God. You doe persist still obstinately Osee.1.

in the opinion of Gods Lawe, and quite contrarie to the Lawe of God, without all lawe, equitie and conscience, hanged and racked vpon tree the very same person of whome the whole Lawe did propheſie before, notwithſtanding ſo many ſtrange and woonderfull miracles wrought by him, ſo many brotherly benefites employed vpon you: yea, finding alſo no maner of cauſe worthy of death in him: You do vaunt your ſelues luſtily in ſpeach of the circumciſion of your foreſkinnes, and your vncircumciſed hearts ouerflowe with ſpyderlike poyſon: you bragge of kerping the Sabboth daye whiles you take your bodily repaſt onely: but the right vſe of the Sabboth of the Lorde is to haue a quiet minde, free from all iarre of enuie and malice. This Sabboth you do prophane continually, but then chiefely moſt wickedly, when ye murthered the Lord him ſelfe, neither ſeeme as yet ſatisfied therewith, nor ye will relent any iote at all from your canekred contumacie: you profeſſe in wordes the letter of the lawe, but vtterly diſclayme from the ſpirituall meaning of the lawe in your deedes. You crye out, The Temple of the Lord, the Temple of the Lord: and yet you abhorre

The prepoſterous religion & cruel malice of the Iewes.

STC 6092

abhorre the Church of Christ, being the true Temple of the Lorde: you challenge to your selues a wonderful hautie prerogatiue of the blood offrings, of the Priesthoode, of the Sacrifices and ceremonies of the Law, which in deede carry a certaine gallaunt resemblance of true religion.

But these outwarde shadowes and ceremonies had their tyme and place long agoe, and were not instituted to the ende they should continue irreuocable, but for a season, to represent as it were a superficiall viewe vnto vs of more excellent thinges. Euen as the kingly Throne of Dauid, and all that politique gouernement of the Israelites dyd prefigure nothing els vnto vs, but the euerlasting kingdome of Christ, and were as certaine principles, wherewith the mindes of the beholders might be rayled vp to a more deep consideration of farre highe mysteries: in so much that the very same, which was but figured in king Dauid, we playnly perceiue to haue bene expressely discouered in the king of the newe Jerusalem, which is the Church of Christ. The same which was prefigured in Abel, in Noah, in Abraham, Melchisedech, Joseph, Moyses, Aaron, Josuah, Sampson,

Dauid,

The ende of the Law & of the prophets and types, is Christ.

Dauid, Elias, Jonas, Jesu the great Priest, in the Paschall Lambe, in the Brasen Serpent, in the Rocke, in Manna, in the feast of Pentecoste: briefely whatsoeuer exercises were practized in shadowes, types & figures, we do vnfainedly acknowledge to haue met, cõcurred, & byn accõplished in one body. And this body truely is Christ Jesu, who is also ỹ ende & consummation of al the whole Lawe. In like maner the sacrifices and ceremonies, trimminges and deckings of the olde Law, conteined in them selues no sounde nor permanent matter, but were shadowes and forerunners of more excellent graces. For what is he so poreblinde in this our age, that knoweth not, that God doth not dwel in Temples made by mens handes: that consciences are not cleãsed from sinnes with the blood of goats & of bulles: But these bloody offrings obteined a certaine resemblance only of the true purging of sinnes. What doth the commandement of the prophete emply, when in your Passeouer he charged a lambe of a yere olde, cleane & vndefiled to be slayne by families & tribes: Can your senses be so blockishe to thinke, that so great & effectuall operation lurketh in the blood of beasts, as may auayle

to

STC 6092

to deliuer you from cruel thraldome, & trans-
late you to the lande of promise flowing with
milke & hony, if there were no cornell of deep-
per mysterie enclosed within the outwarde
shell of the letter?

It remayneth nowe, that we treate of the promises of the Prophetes, whereupon you boaste so much, and rayse all your building, which onely thing of all others, doeth vnioynte and shyuer in pieces all the strong bulwarkes of your vnbeliefe, euen to the very bottome of the foundation. And to the ende I may make this appeare more euidently, I wyll combate a crashe with you in your owne castle, whereunto I will vse none other furniture, but your owne weapons, I meane the very words and knowen sentences of your owne prophets. And I wil so deale with you in this cõflict by the ayde & assistãce of God, as not heaping together out of all the Prophets in generall their whole armorie of proofe that I know, for that were vnmeasurable. But I wil chuse rather out of certaine of thẽ, not a multitude, to surcharge you w̃ nomber, but certaine especial testimonies, w̃ the which as w̃ choise shot & powder, I wil so batter ỹ bulwarks of your blũdered vnbeliefe,

The promises cõteyned in the Prophets.

vnbeliefe, that you shall not be able by any meanes possible to delude the matter with cauilling, nor escape by denyall, nor with any subtile legerdemayne of litterall exposition, cast a myste before mine eyes, nor vntwyne your selues out of the meashe by any crooked conueyaunce, as you are wont to do, though ye would neuer so fayne, but either you shall be peruinced willingly to come to reason, or els against your willes to be confounded altogether with the manifest light of the trueth.

And to beginne first with the prophete Esay, what answere can all the offspring of the Hebrewes make to these woordes written in the ninth chapter of his prophecie? For the yoke of their burden, and the staffe of their shoulder, and the rodde of their oppressour hast thou broken, as in the daye of Mydian. Esay. 9.

You haue heard a very honorable promise of the Prophet, wherein he pronounceth a wōderfull triumphaunt victorie to all them that walke in the night of darkenesse, and in the shadowe of death, prophecying likewise, that it will come to passe, that the chaynes of cruell captiuitie beyng crackt asunder, & yoke of seruile bondage being crusht in pieces, they shall once at the length enioye most happie

calme

STC 6092

calme of gladsome freedome. Well then. To whom was this promise made: to the Iewes alone: is he not also the God of the Gentils: Then by what meanes shall this victorie be obtained: by any forreine power, or warlike hoile: No. The Prophete doth vtterly deny that, pronouncing these wordes foorthwith: Because euery spoyle (sayth he) of the warryour that is with noyse, and with tumbling of garnentes in blood, shall be abolished with burning and consuming fire, euen as in the victorie that Gedeon obteyned agaynst the Madianites, the conquest was atchieued by the onely hande of God, and the presence of Gedeon, mans force & power litle auayling thereunto. In like maner the prophet by like comparison perswadeth vs to beleeue, that this victorie and freedome must be purchased by the onely blessing of God, and not by any force or policie of man: and that this blessing of God is sufficiently effectual of it selfe, without all force of bloody battel, to establish assured and vndoubted peace and euerlasting freedome to all creatures. Go ye to nowe, let me this demaunde of you, when, and from whence this so great blessednes shal happen: The Prophet him selfe maketh answere, By

the

the byrth of a childe (sayth he) and by gyuing a sonne vnto vs. For vnto vs a childe is borne (sayth he) & vnto vs a sonne is giuen, & the Iudgement is vpon his shoulders. &c. Such is the excellent dignitie of the sonne, so great is the maiestie of his nature, proceeding from so notable a father, that he needeth none other ayde in the worlde, to the attainement of absolute perfection of most blessed felicitie. For what can be of more excellent effectuall operation to the throughe cleansing awaye of all filthie contagion of corrupt nature, or more presently auaylable to remoue all matter of brabble and contention, then to receyue the very sonne of God him selfe into the felowshippe of this our mortall nature, beeyng a Prince of so great and supererce-
The place of Esay. cap 9. expounded.
lent Maiestie, as that he may not seeme to be borne an inheritour of a kingdome, to rule as a king, but that the kingdome may seeme rather to spryng vp and be erected together with his byrth: For so he sayeth, The gouernment is layd vpon his shoulders, not purchased by any his industrie or trauayle, but layde vpon his backe, euen from his first entry into this worlde, and growyng vp together with him, euen from his very

swathling

STC 6092

swathling cloutes. And the same beyng so great an authoritie or principalitie, rayſed vp by ſo much aboue the compaſſe of all earthly empires, by howe much he obtayned to be aduaunced and called by a more excellent tytle and name aboue all the princes of the worlde. And nowe if you be deſirous to knowe the name of this famous Prince, the Prophete him ſelfe will forthwith declare vnto you: His name (ſayth he) ſhalbe called Wonderfull, a Counſeller, The mightie God, The euerlaſting Father, The Prince of peace, The increaſe of his gouernment and peace ſhall haue none ende. &c. Where you ſee mention made of the kingdome of peace and patience, you may eaſily diſcerne, not a kingdome onely, but a diſtincte maner of kingly preeminence, far vnlike to an earthly or worldly gouernment. Nowe hearken where the place and nation is, ouer which this King muſt exerciſe his dominion. Hee ſhall ſitte vpon the Throne of Dauid, and vpon his kingdome, to order and eſtablyſhe it with Iudgement and with Iuſtice. Behold here vnder theſe Tytles, Iudgement and Iuſtice, is excluded all bloodye tyrannie.

A childe is borne vnto vs. &c. Eſay 9.

And

And nowe listen to the perpetuitie of this kingdome, From henceforth (sayth he) euen for euer and euer.

Was euer man so froward of iudgement, as to wreste and racke this place of the Prophet, of releasing the yoke of the burdens, of breaking the rodde of the oppressour, to any other purpose appliable (though he endeuor to the contrary neuer so much) then to the very comming of Christ Iesu the sonne of God, in whome we do beleeue, who was sent of God the father, & giuē vnto vs for an euerlasting king? For where is it possible to find a king ysshing from out so notable a parentage, and of such an vndefiled life, who by dying the death could crush in pieces the tyrannie of death, and after he had tasted the death, coulde of his owne power reuiue, and rayse him selfe vp, to the glorious maiestie of euerlasting kingdome, this one Messchias onely except, before whom all nations of ỹ earth do & shal bowe the knee? Wel nowe. And what buzzing will those Thalmude glosers keepe in the glose, or what exposition wil they fetch out of their Thargum? Wil they referre this intolerable yoke of thraldome vnto their seruitude endured in the time of Sennacherib?

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STC 6092

he woulde in deede haue charged the shoulders of the Iewes with this yoke of burden & rod of oppressour, but he neuer pinched thē so much therewith. Will they interprete the same of the captiuitie of Babylon? Neyther will this hang together by any meanes. For albeit it pleased that mighty king of Babylon Cyrus of his bountiful mercy, to graunt free passage to ỹ Israelites, to returne into their owne countrey: yet was not he able to vnloose this prophetical yoke, and establishe a peace that coulde neuer be dissolued, for that he was not onely a meere straunger, but also voyde of all colour to clayme the throne of his father Dauid, by any maner of descent from him.

Moreouer, whereas the prophet Esay doth wote here especially, the vtter taking away of all occasions of warlike furie from amongst worldly men, and of restoring a kingdome of peace, and the same also to be endurable beyonde all ages: who doth not see, that by no shyft of forged circumstaunce, these sayinges may be translated to your fleshly bondage, syth your selues also (which do beleeue and expect for an end of this wyttle life, & arysing againe at the last day as well as we) neither

The Iewes in their owne exposition contrarie to themselues.

wil ne can deny, but that all maner things in this worlde, either priuate or publique, must haue an ende: Then if this be true, howe dare yee mortall men flatter your selues with a possession of an immortall kingdome in this worlde: For that which is immortall, is not limited within any compasse of time. Againe, by what argument can ye perswade, that the thing which is euerlasting, may haue a last day and determined end of time: Forasmuch therefore as this kingdome of Melchias and Dauid, is pronounced by the mouthe of the prophets, to be an euerlasting throne, and the peace thereof without all ende: you must of necessitie yeeld vnto vs, that this peace appertaineth not to the external trãquillitie of this earthly & terrestriall policie, but to the quiete calme, & peaceable rest of inward conscience & soule, in the sight of almighty God: which peace began thẽ to appeare, whẽ as this child was borne: of whome the Angels of heauen did certifie the shepherds in their melodious song: Glory be to God on high, and in earth peace, and vnto men a good will. Otherwise how wil this reason of yours agree in it selfe, or accorde with the Prophetes: For if you awayt as yet for the cõming of some warlike

The kingdõ of Messias howe it is euerlasting, & the peace thereof to haue no end.

STC 6092

couragious Champion, who hauing subdued the Empire of the Gentiles, may with fyre and sword force a recouerie of your countrey, what shall become of this burning and deuouring with fire, all warlike force and tumbling of garmentes in blood? Where is that Meschias, of whom Esay maketh mention, which shall proclayme peace, not warre, to the Gentiles? Where is that Prince, whose voyce shall not he heard to make any noyse in the streetes? Where is he, that shall not bruyse the broken rod? and shall conuert the weapõs of steele into ashes? On ỹ other side: if ye awayte for a peaceable king, such a one, as the Prophetes do describe, what conquest then shall there be of Gentiles and nations? Ponder these things in your minds wel, and aduisedly, & see how these matters being contrary and repugnant eche to other, they may be framed to agree together.

7. achar. 9. Esay. 42.

There be an infinite nomber of the lyke prophecies in Esay, concerning the Meschias that shoulde be slayne for the synnes of the people and reiected of you: of his long lasting seede, and vnspeakeable generation: of the casting away of your whole race, and engrafting the Gentiles in your place:

The manifest prophecies of Esay of Christ.

Cap. 53.

Cap. 65.

Esay 6. of blinding the eyes of them that did see: of the booke deliuered to the ignoraunt and
Cap. 35. unlettered: of healing the blind and the lame:
Cap. 43. of Dstryches and Dragons glorifyng God:
Cap. 49. of floodes to be translated into the wilder-
Cap. 65. nesse: of the saluation of God to be proclay-med from Sion to the vttermost partes of the worlde: of the small portion of Jewes that shalbe saued: Finally of the rooting out of your nation, together with the exchaunge of your name also. And you shall leaue your name (sayeth he) as a curse vnto my chosen: for the Lorde shall slaye you, and call his ser-uauntes by an other name. And agayne, My seruaunts shal drinke, and you shalbe thirsty: Beholde, my seruauntes shall reioyce, and you shalbe ashamed. I am not very inquisi-tiue here to learne, with what iuggling after your wonted guise and determined malice, ye wyll corrupt and depraue those places, as you doe all other for the most parte. May ra-ther I wyl gyue you ful scope to wreathe & wrest them with whatsoeuer crabbed cauilla-tions ye can suggest, & after whatsoeuer sen-suall interpretation ye can deuise: yet shal ye neuer preuayle so farre forth against the ma-nifest trueth, but that thee wyll be able to

stoppe

STC 6092

stoppe your mouth, and cõuince your shamelesse impudencie, considering that the very orderly course of naturall causes, wyll not permit these sayings to be tolled and tumbled els where, then into the person of Christ Iesu, whome you haue crucified.

I will passe ouer Esay, after I haue cyted one onely place out of the xl. chapter of his prophecie, speaking in this wise: Comfort ye, comfort your selues, my people, will your Lorde God say. Speake cõfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, and her iniquitie is pardoned, for shee hath receyued at the Lordes handes double for her sinnes. &c. Esay. cap. 40.

What is this to vs, will ye say? I will tell you, if you will vouchsafe to yeelde your diligent consideration thereunto, & compare the same with the rest that doth ensue in the prophet. A voyce (sayth he) cryeth in the wildernes, Prepare ye the way of the Lorde: make straight in the desert a pathe for your God. &c. What can be more cleare thē the brightnes of this prophecie? what sentence more manifest? what more fruitful consolation? Wherein as many thinges seeme worthy to be remembred, so three things chiefely are to

1 The sinnes of the people

2 The stroke of Gods seuere iustice.

3 The consolation of grace.

be noted therein. Namely, The sinnes and wickednesse of the people, in the first place: The wrath and vengeaunce of Almyghtie God, in the seconde place: in the thirde and last place, a most sweete and comfortable consolation, after many bitter and grieuous punishmentes. In the parte that treateth of sinnes, the obstinate and vnuanquishable rebellion of the Iewes agaynst God and his Lawes: In the seconde parte, where the wrath of God is spoken of, the Iustice of God may be discerned, which will not suffer the wickednes of his people to escape long vnpunished. The cõfortable consolation proceedeth wholly from his louing kindnes and gracious mercy: whereupon the trumpe of those sweete and amiable promises is hearkened vnto: wherewith the soueraigne bountie of God qualifyng the fretting corrosiue of his former displeasure, with milde & medicinable salue, doeth make an infallible couenaunt with them, that after they haue once passed ouer many vexations, aduersities and streightes, wherewith they were long tyme turmoyled & vexed, they should from thencefoorth neuer feele so sharpe a scourge in reuẽging their sinnes. And hereof commeth this

most

STC 6092

most delicate voyce ful of all spiritual cõfort, which the Lord him selfe pronoũceth here by the mouth of his prophet, speaking cõfortably to Jerusalem, Thy warfare is accõplished, & thine iniquities are pardoned, for thou hast receyued at the Lords hands double for thy sinnes, &c. As if this were the natural sense and meaning of the wordes: whereas I haue hitherto shewed my selfe a seuere Judge against you in scourging your vngodlinesse with cruel plagues, this did I, euẽ according to the desert of your owne deedes. In your miserable & cõtinual calamitie, in your manifold bondage & captiuitie ẏ you haue endured first vnder ẏ Egyptians, then vnder the Assyrians, next vnder the Syrians, & lastly vnder king Herode the stranger, you haue hitherto felt ẏ smart of Gods iustice. But now it hath pleased ẏ Lorde to alter his determinatiõ cõceiued against you, not to whet ẏ edge of his rigorous vẽgeãce any more to your destruction, not to deliuer you as vassals & bõdslaues to your enemies, but enterchãging mercy for wrath, to imbrace you wt al lenitie, & make an ende of your sorowes & warfare: so that frõ hẽceforth you shal not need to feare any more inuasion of cruell enemies, any leading away

Esay. 40.

The place of Esay. 40. paraphrastically expouded.

into direfull captiuitie, any dreadfull punishment of your haynous impietie. For the time shall come, when the Lorde wyll no more rewarde your iniquities with horrible scourges and plagues, but of his inestimable clemencie shall couche you within the blessed bowels of his bottomlesse mercy. And if you be desirous to knowe the time wherein these glad tidings shalbe performed among ſt you, take this for a signe and token, wherby you may discerne the time, whereof I doe foretel you. A voyce shalbe heard crying in the wildernes, Prepare ye the way of the Lord, make straight in the desert a pathe for your God. Euery valley shall be exalted, & euery mountaine and hill shalbe made lowe. &c. And the voyce proceeding yet forwarde, and demaunding what he should cry: Saye vnto the cities of Iudah (sayth he) Behold your God, behold the Lord God wil come with power, and his arme shall rule for him, and his rewarde is with him. &c. Whē the sound of this trumpe out of the huge desert wildernes shal pearce into your eares and be seene with your eyes, this shalbe a signe for you to knowe, that he is not farre from the gates, that shall redeeme you from your captiuitie.

A voyce crying in the wildernes. Esay. 40.

STC 6092

I haue disclosed vnto you the meaning & sense of the Prophet, if I bee not deceiued: wherein two especiall notes are to be considered: namely the punishment of sinne, and the voyce of a cryer in the wildernes. Both which notes, who doeth not easily perceiue to haue bene accomplished in the persons of Christ Iesu, & of Iohn Baptist: yea, and so accomplished in them, as no gappe nor starting hole may possibly be found for you to escape, but that this place must be of necessitie applied to Christ our anoynted king and Sauiour. For what els imported the voyce of Iohn Baptist crying in the wildernes, but to prepare a waye ready for the comming of the Lord: And what els hath the whole doctrine of the new Testament taught and dayly doth teache vs also, but an euerlasting forgiuenes of sinnes, in the maner of a continuall vacation from the terme of the lawe: for as long as the law and Gods iustice did combate against sinnes, the warfare could neuer be broken vp: but the enemie being once subdued, and the dominion of the law brought into captiuitie, our warfare must needes be at an end. For assone as the sinner beginneth to be no lõger vnder the Law, but vnder grace, nor findeth any

The warre betweene Gods iustice, and ỳ sinnes of man.

any aduersary to withstand him, but hath caught the victorie into his owne hands once, what remayneth but he may ioyously triumph and keepe holy day, being now deliuered from all feare of further controlment.

The ende of our warfare by the Prophete, Esai. cap. 40.

Next vnto Esay let vs annexe the testimonie of Jeremie, who after he had propheſied much of the returne of the Jewes from the captiuitie of Babylon, doeth encourage them againe at the laſt with this kinde of conſolation: that from thenceforth they ſhould neuer be caryed from their owne countrey into bondage againe, ſpeaking thus in the xxiii. chapter of his propheſie. And I will gather the remnant of my ſheepe out of all countreys, whither I ſhall driue them, and will bring them againe to their foldes, and they ſhall growe and encreaſe: And I will rayſe vp ſhepheards ouer them which ſhal feed them: And they ſhall dread no more to be afraide: nor ſhall any of them be lacking ſaieth the Lord. And immediatly after: Behold the dais come, ſaith the Lord, that I will raiſe vnto Dauid a righteous branche, and a king ſhall reigne and proſper, and ſhall execute iudgement and iuſtice in the earth. In his dayes Iudah ſhalbe ſaued, and Iſrael ſhall dwell in ſafetie.

Iere. 23.

Iere. 23.

STC 6092

ſafetie. And this is the name whereby they ſhal cal him, The Lord our righteouſnes. &c. And againe in the xxiii. of his propheſie: Like as theſe good figges, ſo will I knowe them that are caryed away captiue out of Iudah to be good, whom I haue ſent out of this place into the lande of the Chaldeans: for I will ſet mine eyes vpon them for good, and I wil bring them againe into this lande, and I will buylde them and not deſtroye them, and I will plant them, and not roote them out. &c. And againe in the xxxi. Chapter: Behold, I will bring them from the North countrey, and gather them from the coaſtes of the worlde, with the blynde and the lame amongſt them, with the woman with child, and her that is deliuered alſo: A great companie ſhall returne hither. And they ſhall come and reioyce in the height of Sion, and their ſoule ſhall be as a watered Garden, and they ſhall hunger no more: for I will forgiue their iniquities, and will remember their ſinnes no more. And the ſeede of Iſrael ſhall not ceaſe for not beeing a nation before me for euer. And the places ſhalbe buylt, & ſhalbe al holy vnto the Lord, neither ſhall they be pluckt vp nor deſtroyed

Iere. 24.

Cap. 31.

any

any more for euer. And againe in his xxxii.
Cap. 32. Chapter, Thus hath the Lord God of Israel spoken concerning the citie, whereof you say, it shall be deliuered into the hand of the king of Babel by the sword, by famine, & by pestilence, Beholde, I wil gather them out of all countreys, wherein I haue scattered them in mine anger, and will bring them againe into this place, and will cause them to dwel in safetie. And they shalbe my people, and I wil be their God. And I will giue them one heart and one way, that they may feare mee
Cap 33. for euer. And proceeding forward in ỹ chapter ensuing, Because the people of Ierusalem did not submit them selues vnto the Chaldees, but resisted them with force, therefore were their bulwarkes filled with dead bodies. But beholde, I wil giue it health and amendement, and I will cure them, and wil reueile vnto them aboundance of peace and trueth. And ther shalbe heard in this place of which you say that it shalbe desolate, euen in the streetes of Ierusalem that are desolate, and without any inhabitant, there shalbe the voyce of ioye and gladnes. Behold, the daies come, saieth the Lorde, that I will performe that good thing, which I haue promised

STC 6092

miſed vnto the houſe of Iſrael, and to the houſe of Iudah. In thoſe dayes I wil cauſe the branch of righteouſnes to grow vp vnto Dauid, and he ſhal execute iudgement and righteouſnes in the lande. In thoſe dayes ſhal Iudah be ſaued, and Iſrael ſhall dwell in ſafetie. And this ſhall they call her, The Lord is our righteouſnes: For thus ſaith the Lord, Dauid ſhall neuer want a man to ſit vpon the throne of the houſe of Iſrael. Neither ſhall the Prieſts and Leuites want a man before me to offer burnt offrings, & to do ſacrifice continually. And afterwards againe in the I. chapter: Thus ſaith the God of Iſrael, Behold, I wil viſite the king of Babel & his lād, as I haue viſited the king of Aſſur. And I wil bring Iſrael againe to his habitation, he ſhall be fed, and his ſoule ſhalbe ſatiſfied in his due time, ſaith the Lord. In thoſe dayes ſhal the iniquitie of Iſrael be ſought for, and there ſhalbe none: and the ſinnes of Iudah, and they ſhal not be found: for I wil be merciful vnto them whom I do reſerue. &c. Cap. 50

Hereunto may be added the like teſtimonie of Baruch in his v. chapter: Put of thy mourning garments, O Ieruſalem, and thine affliction, and decke thee with worſhip and honour, Baruch. 5.

honour, because euerlasting glory commeth vnto thee from God. Put on the garment of righteousnes that commeth from God, and set a crowne vpon thy head of the glory of the euerlasting: for God will declare thy brightnes vnto euery coūtrey vnder the heauens, and God will name thee by his name for euer. &c.

The meaning of the prophets speaking of the kingdom of Dauid, must needes be spiritually vnderstood.

What can be of more efficacie, then the testimonies of the foresaid scriptures? in the which forasmuch as two things are set down chiefely to be noted, ye must yeeld to the one of them of very necessitie: either that this kingdome of Israel shal neuer decay againe, after their returne from ỹ Babylonical captiuitie: which being construed after the carnal sense of the letter, is most false, as you maye plainely perceiue: or els, if the kingdome of Israel be ouerthrowen and haue an end, and so thē the Prophets to lye: which is the most absurde thing that may be spoken.

Whereby appeareth most euidently, that all those sayings wherein the Prophets haue foretolde of the royaltie of Dauids throne, and of the euerlasting glory therof, must haue a certaine mysticall and spirituall interpretation. For you are not ignorant your selues

of

STC 6092

of that which happened to that fleshly and worldly estate of this kingdom, and into how narowe streightes & extremities it was forced, when as your citie was besieged and razed by ỳ Romanes, your Temple consumed with fire, and all things in the citie deuoured, and ransacked, euen to the rooting out of all your nation almost: So that the circumstances of the times, being duly weighed, wil plainely conuince you, that these promises made touching the perpetuall establishment of the kingdome of Dauid, must be farre otherwise vnderstoode, and that your selues either lye shamefully in the order of your exposition, or els that your owne Prophets did propheſie contrary to ỳ trueth. Sith therfore one of these two must of necessitie be graunted, chuse which you wil, or els discouer some way how you may escape out of this Labyrinth. First I suppose no man wil cõdemne ỳ Prophets for liers, for thei deliuered nothing vnto vs, but ỳ which by wonderful inspiratiõ they receiued of ỳ holy ghost, yea, ỳ same also infallibly true, as approued frõ time to time by the circumstances, and sequele of the time. Dilemma.

For they foresawe (as trueth was) being informed by the holy ghost, first, ỳ deliuery

of

of the remnant of that nation in the tranſ-migration of Babylon: and it came to paſſe: they foreſawe alſo, that this captiuitie ſhould endure no leſſe thē lxx yeres. This alſo came to paſſe. Finally, they foreſawe that after the full expiration of this exile and baniſhment, a prince ſhould come, and a ſonne ſhould be giuen in the fulnes of time, which ſhould poſſeſſe the throne of his father Dauid, and take vpon him the gouernement of the kingdome, and ſhould eſtabliſhe the ſame in a permanent and vnperiſhable courſe of continuance, peace and tranquillitie for euer. And this alſo was perfourmed euen then accordingly, when as the ſonne of God was borne
Eſay. 9. in the citie of Dauid: that woonderful counſailour, the mightie God, the prince of peace: who albeit died once according to the fleſh, & ſeemed to be vanquiſhed, yet was he not holden of death aboue three dayes, but ſurriued of his owne power, and liueth for euer and euer: and in dying hath obteyned an endleſſe conqueſt of death, and triumpheth now (not
Iudg. 16. much vnlike vnto Sampſon) victoriouſly ouer death, hath rent in ſunder the yron gates of ſinne, hath cruſht the tyranny of the deuil in pieces, and purchaſed euerlaſting life for

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STC 6092

his elect, not perishable by any assault of hattie aduersary, nor vanquishable by any power of worldly policie. For as to that, that the citie was put to the sacke by the puissant armie of the Romanes, the Temple burnt and razed to the ground, all this nothing at al diminisheth the credit of the Prophet touching the establishment of the glory of that throne, but rather confirmeth, and doeth argue it to be of much more estimation. The rebel Iewes, and trayterous murtherers of Christ were ouercome in battel: but Christ him self Prince of that kingdome with his Church could not be brought vnder subiectiō, neither shall at any time, but hath conquered, liueth, and triumpheth dayly. And although you can not yet conceiue this inuincible Maiestie of that euerlasting king, yet your Prophets saw it, yea, your father Abraham sawe it, and reioyced: Esay sawe it, witnessing the same with an othe: The Lord hath sworne by his right hand, and by the strength of his arme. Surely I wil no more giue thy corne to bee meate for thine enemies, & surely the sonnes of the strangers shall not drinke the wine for the which thou hast laboured: but they that haue gathered it shall eate thereof, and shall

After the captiuitie of Babylon god promiseth perpetuall continuance vnto the Iewes.

Esay. 62.

praiſe the Lord. And the gatherers thereof ſhall drinke it in the courtes of my Sanctuarie.&c. Esay.60. Againe the ſame Eſay ſpeaking vnto Ieruſalem as though ſhe were priſoner in Babylon: Whereas thou haſt bene forſaken, ſo that no man went by thee, I wil make thee an eternall glorie, and a ioye from generation to generation.&c. Esay.54. Moreouer in the 54. Chapter: For a moment in mine anger I hid my face from thee for a litle ſeaſon, but with euerlaſting mercie haue I had compaſſion vpon thee, ſaith the Lord thy redeemer: for this is vnto me as in the waters of Noah, to whome as I haue ſworne, that I would no more go ouer the earth with waters, ſo haue I ſworne, that I would no more bee angrie with thee nor rebuke thee. For the mountaines ſhall remoue, and the hilles ſhall fall downe, but my mercie ſhal not depart from thee, neither ſhall the couenant of my peace fal away, ſaieth the Lord, that hath compaſſion on thee. Esay.48. And againe in another place. Go ye out of Babel, flee ye from the Chaldeans with a voyce of ioy, tel and declare this, ſhew it forth to the endes of the earth, Saye ye, the Lord hath redeemed his ſeruaunt Iacob. Esay.49. And within a litle after: It is a ſmall thing

that

STC 6092

that thou shouldest be my seruant to rayse vp the tribes of Iacob, and to restore the desolation of Israel. I will giue thee also for a light to the Gentiles, that thou maiest be my saluation vnto the end of the worlde. Beholde, I haue grauen thee vpon the palme of my hande: thy walles are euer in my sight. Thy buylders make haste, thy destroyers and they that made thee waste, are departed from thee. &c.

Neither did Esay see these things alone: The other Prophets, Patriarches, and holy ones also dyd awayte for the royall excellencie of this kingdome, before it was come. The Angels signified out of heauen that he was presently come, his miraculous workes doe ratifie the same, his rysing againe at the feast of Easter confirmeth it, yea, the deuils them selues felt it, and dyd tremble for feare. The holie companie of Apostles, and Martyres doe confesse it: all tongues and Nations do speake of his glorie, bowe the knees, and worshippe him. Finally, the halie Ghost through woonderfull secrete operation doeth daylye and hourely enlarge, and enseale the infallible assurance thereof in the hearts of the faythfull.

Lastly you also, euen you that are Iewes, albeit as yet it be not reuealed vnto you, shall knowe and acknowledge once at the length (I trust) the inestimable treasure and incomparable riches of this kingdome, ỹ inuincible euerlasting power of this king, who shall breake and ouerthrowe all other kingdomes of the worlde, and shall not possibly bee destroyed it selfe, neither shall haue anie ende. Daniel. 2. Daniel. 2.

But as this greatnes of power is not carnall, nor can be discerned with carnall eyes, so doeth it not wrestle with flesh and blood with carnall weapons. The conquest of this Prince doeth extend it self [illegible] farre more stretched vnmeasurablenes, creepeth not along the ground like a worme: but pearceth the height of the heauens, doeth not prouoke men to bloody battel: but assaulteth the Prince of this world, euen the deuill him selfe, and being aduaunced into heauen, hath throwen headlong out of heauen the auncient Archeenemie and accuser of mankinde, yea, and slaine him with the sword of his Maiestie, hath remoued away wrath, hath blotted out the curse of the Lawe, hath cured the canker of sinne, hath troden death vnder his feete,

STC 6092

feete, hath taken into his owne gouernement the power of all iudgement, in so much that the Prophet Esay seemeth astonied, amazedly wondring at the marueilous course of his incomprehensible power: who hauing vanquished incomparable enemies, doeth likewise emparten his faithful seruants with very riche spoyles, not transitorie and soone vanishing away, but endurīng beyond all ages. Esa. 63.

Will ye yet heare more concerning ỳ power of this mightie Monarche? Listen then a while to the testimonie of the veritie it selfe in the Gospel. This is the will of my father, that sent me, that euerie man which seeth the sonne, & beleeueth on him shal haue euerlasting life. What can be more princely then this? And I will rayse him vp at the last day. Iohn. 6.

What can be of more power? For as the father hath life in him selfe, so likewise hath hee giuen to the sonne to haue life in him selfe, & to giue life vnto him vnto whom he wil, and hath giuen him power also to execute iudgement. What can be more heauenly? Neither doeth the father iudge anie man, but hath giuen all the iudgement vnto the sonne.

What can be more admirable? Vnto whom all power is giuen in heauen and in earth. Iohn. 5. Mat. vltimo.

What can be required more? Moreouer that ye may be assured that the sonne of man is of power to forgiue sinnes vpon earth, beholde a signe wrought vpon the sicke of the palsey: Take vp thy bed and walke. Againe: As the liuing father hath sent me, euen so do I send yo: whosoeuer sinnes ye forgiue, shalbe forgiuen them. Besides all this, let vs heare what Peter speaketh of him: To him (saith he) all the Prophets do giue witnes, that through his name all that beleeue in him, shall receiue remission of sinnes. What can bee more marueilous? When the sonne of man shalbe exalted, I will drawe all thinges vnto my selfe. What can be more glorious?

Acts. 10.

Let vs adioyne herewith the testimonie of Saint Paul: Who hath reconciled all things in heauen and in earth: who vndertooke in his owne person all the hatred and enmitie betwixt God and men: who with a becke of his countenance relieueth the afflicted consciences humbled euen to hell gates, who doeth refreshe and comfort them with his spirite, healeth with a worde of his mouth, looseth them that are fettered with the chaynes of sinne, dischargeth from all feare of iudgement and death, acquiteth from the tyrannie

of

STC 6092

of the deuil. What may bee comparable to the Maiestie of this Empire: and withall what can be more amiable then the same Maiestie, at the naming of whome all knees in heauen, earth, and hell, do fall prostrate, and worship: Yea, the deuils themselues do tremble and quake for feare, the dead arise againe, maladies are healed, prisoners are loosed, the hungrie are fylled, the oppressed with labour are refreshed and disburdened, mourners, and such as pyne awaye with sorowe and anguish are recomforted, death is subdued, teares are wyped awaye, sorowe and sadnes is turned into mirth and gladnes, enterchange is made from the lowest to the highest, mountaynes are throwen downe, hidden things are discouered, rough & crabbed things are made plaine and streight, the first become the last, and the last are made the first.

Phil.p.2. Esa.35.55.62 Mat.11. Esay.25.35. Esay.9.40. Mat.20.

All which heauenly graces, albeit you miserable Hebrues wil not acknowledge, & most disdainfully do blaspheme in your synagogs, ỳ angel of ỳ euerlasting testament, hauing regard to ỳ part of him only, wherin he seemeth weake according to the vtter apparance & dispensation of the flesh by reason of his death

The maiestie of Christs kingdome.

and burial: yet we for our part beholding his heauenly diuinitie, vnseparably vnited together with the baſenes of his humanitie, and comparing his miraculous life, death and resurrection, yea, the whole course and actions of his life with the reportes of the Prophets: and being established in faith with infallible testimonies of the sacred scriptures, instructed hereunto by ỹ guyding of the holy ghost, perſuaded by the assured promises of the Prophets, and casting ankerholde in the assured hauen of his wonderfull miracles: do firmely beleeue, and with vnshaken faith confesse, that this is the very same Messhias whome you do yet expect and looke for. Finally, reposing all our trust and affiaunce vpon his mightie power, garded with the inuincible protection of so great Maiestie, do with so valiant forwardnes of minde, raise vp the vndaunted courage of our hearts against all assaultes and battrie of the worlde, against all stormes of fretting aduersitie, that now neither the raging railing of your blasphemous mouth, nor fearful delusions of wyly Satan, not ỹ dreadful sight of hel gates, nor ỹ tyrannous threatnings therof: not ỹ griesely countenaunce of gastful death, be it neuer so terri-

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STC 6092

ble, nor the cruel curse & continuall accusati-
ons of the Lawe (which is more horrible then
all the rest) can in any respect appall & ter-
rifie our setled consciences. For why shoulde
that person tremble or be amazed with the
threatninges of the Lawe, whose Lorde and
master Christ Iesu is Iudge and ruler ouer
the Lawe: Why should he dread death, or the
diuell him selfe procurer of death, or all the
furious champions of the deuill, for the
safetie of whose life, and assured rayling from
death to life, ỹ very sõne of God Christ Iesu
is become surety & pledge: who sitting at the
right hande of the Father, doeth keepe the Psal. 109.
keyes of death and hell, and therewith alone
shutteth, and no man openeth, setteth wyde Apoc. 1. 3.
open, and no man shutteth, restrayning and
disposing al things in heauen and earth with
an onely becke of his countenaunce.

And heereof ariseth that wonderfull con- The mighti
stancie of our Martyrs and Apostles, in yeel- power of
ding their bodies to tortures and death: here- Christ in
of springeth that inuincible force of Christian keeping his
faith: hereupon is grounded that vnpenetra- Church.
ble Rocke of Christes Church, which beyng
so oft vndermined by your subtill pyoners,
circumuented wt so many traiterous sleights

and

and deuises, vexed with so many furious outrages of Gentiles & Iewes, attempted with so many cruel crampes of the prince of darknes, assaulted with all kinde of torments and persecutions, could notwithstanding neuer hitherto be discomfited with any kind of battry, or shaken with engine, neither shalbe ouerthrowen at any time, whiles the worlde doeth endure. The vnuanquishable continuance whereof if you woulde but indifferently without al partialitie ponder in your hearts, what els doth it argue then an heauenly and vnspeakeable power of her captaine Christ Iesu? But as the power of this captaine is spirituall, so it is not discernable, but by spirituall insight, raysed vp (as I sayd before) not to striue against mankinde, but to subdue the tyranny of Sathan, the mighty prince of this world, and to despoyle & force him out of his kingdome. And this may euery sensible man easily conceaue, if he will enter into somwhat a more deepe consideration of his miraculous workes: so that this marueilous victorie of this triumphaunt conquerour, can by no argument & proofe appeare more manifestly, then euen in this one ouerthrow of that auncient archenemie. For if that conquest be so much

The power of Christ is spirituall, set vp not against man, but for man, to fight against ỹ spiritual operation of Satã.

STC 6092

much the more praiseworthy, by howe much the force of the vãquished is more notorious, what ought we thẽ to iudge of him, who only and alone, vndertaking the challenge, not against mans power, but in the behalfe and defence of mankinde rather, agaynst al those mighty & inuisible aduersaries of mankind, vnuanquisheable otherwise by any policie of men, against all those spiritual furies & incessaunt accusers of mankind before the throne of God, against al those princes & potẽtates, and rulers of darkenes, against the poysoned dartes of death, agaynst the intolerable burden of sinne, agaynst the dreadfull curse of the Lawe, and wrath of Gods vengeaunce, agaynst the force and gates of hell, was able by his onely prowesse to treade downe, and triumphe ouer them all, without all ayde and helpe of man, yea and which is most to be marueiled at, without all strength, without al sleyght and policie of resistance, farre vnlike the warlike attemptes and martial affaires: where it commeth alwayes to passe, that the most notable and famous enterprises are neuer atchieued without huge troupes of courragious souldiers, or subtill practize of politique gouernours. For here beyond all reache

Christes victorie, not against man, but for man.

of

of mans vnderstanding, I know not how miraculously this maruelous victorie was obteyned, without force of armes, industrie and policie, though the onely plaine & open conduct of simple trueth. For what simplicitie can be greater, then to yeeld to the wil of the aduersarie in humilitie and patience: And what could be more voyde of hope to recouerie: And yet by this meanes it came to passe, that pompous Pride through humilitie was brought into subiection: glory of riches confounded by baseness of pouertie: hautie arrogancie of the worlde suppressed with humble infirmitie: the curse of the Law raised out by vndefiled innocencie: sinnes forgiuen: the mouth of the enemie stopped vp, through meeke taciturnitie: victorie obteined by yeelding: finally, death by dying vanquished, and life euerlasting purchased.

The victorie of Christ by what meanes it was gotte.

And yet to confesse the trueth frankly and simply, this glorious conquest wanted not his singular dexteritie and artificiall policie, beyng neuertheless both heauenly, holy and atchieued by most vpright Iustice: not to the ende to betraye in snare, or seduce any good man from the right path of trueth, but to intrappe that craftie enemie the Deuill onely.

And

STC 6092

And that not without great cause. For what coulde be more agreeable with reason, then the same olde wylie serpent (which had beguiled mankind first with subtiltie and lyes) should be encountred againe with a certaine heauenly policie, (yet voyde of all colour of lying) and so entrapped and entangled with sleyghts & deceites of his owne forge, should be catcht in his owne pytfall, and bereft of his place: What could be more conuenient, then to strangle the most horrible deceyuer with his owne halter, and by most iust lawe to disfraunchise the most vniust intruder from his vniust possession:

The wylynes of the olde serpent, take in his owne snare.

Wherefore go to, what sayest thou nowe Sathan, thou cursed imaginer and practizer of all mischiefe, alleadge somewhat at length if thou canst: what saist thou: Doest thou not see ỳ all thy practizes are discouered through that heauēly lyght: Doest thou not feele infirmitie of the flesh, treading now vpon thine owne heade, whiles thou wast deuising mischief against infirmitie of weake flesh: Thou hadst swallowed downe a bayte, but art enforced to cast ỳ same out againe of thy gorge. Thou diddest awayte for the destruction of mankinde, but withall didst accelerate his saletie.

Sathā kindly deluded by Christ our Sauiour.

saketie. Thou didst enforce the innocēt to the death of the crosse, such was thy cankred malice, or such rather was thy lewd folly. Thou didst vndermine the Sonne of God: wherein albeit thou didst scarse pynche him, yet hast thou slayne thy selfe thereby, & blessed vs for euer. For thou hast not fastened him vpō the crosse alone, but nayled all our sinnes also together with him, which being now throughly cleāsed with that only sacrifice, hath deliuered vs from euerlasting tormentes, and recoyled them backe vpon thine owne head vnrecouerable for euermore. The brasen serpēt might haue bene a good president vnto thee, to haue made thee more warie & aduised, which, if it had not bin hāged on tree, could not haue healed the woūds of them ỳ were plagued. The valiāt Samplon being a type & figure of our Lord Jesu, might haue forewarned thee: and that mysticall immaculate Lambe, aboue all the rest: the fleying of the which was no lesse dreadfull to the enemie, then comfortable to the godly. Neither happeneth it otherwise to thee, & thine at this present. Thou didst endeuoure to establishe thine empire, and art despoyled of thine empire. What? wast thou ignorant, ỳ he whom thou didst assaile, was the

Satan ouercome and spoyled.

sonne

STC 6092

sonne of God: Why then didst thou confesse him so to be: And if thou know it, with what shameleſſe impudencie couldst thou attempt so execrable impietie: But he seemed weake in thine eye perdy, being clad with poore beggerly baſenes of the flesh: & thy meaning perhaps was to try, whether he could be slaine, & therefore thou didst rush vpon him so sternely, and murthered him so horribly. Well, and why dydst thou not holde him fast, when thou hadst slayne him: Howe chaunced that he slypt out of thy pawes: and beeyng escaped, whyther went he from thee: and where doth he now remayne: O cruell cursed manqueller, doest thou not perceyue, into what streightes thy sauage bloodthirstinesse hath driuen thee at ỳ last: Doest thou not acknowledge ỳ the very same tree, and that * σκάνδαλον ἀισχύνης, which by the ministerie of thy champions, thou gauest to him for foode, is turned into thy poyson, & for vs into the head of life: Doest thou not remember how ỳ famous & solẽne feast day, wherein he did triũphe ouer death, when he spoiled principalities & powers, and made a shewe of them openly, triumphing ouer them in his owne person, wherein thou thy selfe with thy mates dydst

* That is, the crosse of contumelie.

Coloss. 2.

reioyce

reioyce by the ſpace of two dayes, was erected to vs for a perpetuall monument of eternall ioye and freedome: At the very naming whereof, the whole rabble of thy adherentes do tremble and quake for feare. Doeſt thou not acknowledge now at the length, ỳ glorious name ỳ was gyuen him aboue al names, the power whereof thou doeſt feele now and then among, to thy great griefe: and whereunto all the furies of hell confederats of thy malice are compelled to yeelde maugre their teeth: Doth not this victorious conquerour by contrary enterchaunge of tymes, treade downe thy cowardiſe deſeruedly, as ſaying thus, Death where is thy ſting? Death where is thy victorie? And what auaileth thee being altogether vanquiſhed, and brought into thrałldome, to kicke againſt the conqueror, inciting & prouoking the Phariſes & kings of the Gentiles, ſo furiouſly to rage agaynſt the godly Martyres: Goe to, and what haſt thou wonne by their impriſonmẽts, chaynes, ſtoning to death, ſcourgings, tormẽtings by fiery enflamed plates, tortures and rackings, burning, broylinges and ſkorchinges, by all kindes of horror and crueltie, and by ſo many their ſlaughters: I will tell thee. Thou haſt

Philip. 2.

Ose. 13.

confirmed

STC 6092

confirmed the faith of Christ, thou hast established & enlarged the kingdome of Christ, and hast heaped vpon thy selfe and thy hoode double tormentes of vnquencheable flames. And herein we are somewhat beholding to thee, for that through this deadly madnes, it commeth to passe, that throughout the whole worlde, the name of our Lorde and Sauiour Iesu Christ is magnified and renowmed, and also because thou ceasest not to lye in wayte against his heele dayly as yet: but he that is in heauen doeth skorne at thy malicious deuises, he derydeth thy subtill sleyghtes, that hath skill to conuert thy despite and outrage to the benefit of his elect, and to the glorious encrease of their eternall felicitie.

But I returne to the prophets againe, out of euery of whome I do not purpose to sette downe all that they wryte touching my purpose: but I will giue you a taste of a feme speciall sentences, taken out of an infinite nomber skatteringly here and there, and wil gather them together to fit our present matter: that ye shall neyther be able with shifte or cauillation whatsoeuer, to delude the manifest proofes concerning Christ Iesu our Lord, vnlesse you disclaime wholy from your

owne prophetes: nor yet allowe of your prophets, vnlesse you do admit withal our sauior Iesu Christ. Amongst whom, (because I will not be long) to omit the notable prophecies of Ezechiel, very much auaylable to this our discourse, wherin he foretelleth of the returne of the dispersed Iewes, frō Babylon to their owne citie, and the seconde buylding vp of their temple, which from thencefoorth should stande vnshaken, and neuer perysshe any more, nor be molested by any inuasion of the enemie. For euen to that effect doth the prophete treate very largely, in the xxviii. of his prophecie, saying: And they shall dwell in their lād with all securitie, & they shal buyld houses, & shal plant vineyards, & shall inhabit the land confidently, when I shal execute iudgement against all thē, that shal stand against them rounde about them. &c. And againe in the 34. chapter thus he sayeth: And they shalbe safe in their lande, & they shall no more be spoyled of the heathen, neither shall the beasts of the lande deuoure them, but they shall dwell confidently, and none shall make them afrayde. And I will rayse vp for them a plant of renowme. And they shall no more be consumed with hunger in the

Ezech. 28.

Cap. 34.

STC 6092

the land, neyther beare the reproche of the Heathen any more, &c. And in his xxxvi. chapter, speaking to the mountaines of Israel: And I wyll bryng my people agayne, (sayeth he) vnto them: and you shall bee theyr inheritaunce, and they shall possesse you. Thou shalt not waste thy people from hencefoorth. And I wyll cause no more to heare in thee the shame of the Heathen any waye: neyther shalt thou beare the reproche of the people any more. &c. And immediately in the chapter next ensuyng: And they shall be no more two people, neyther be deuided any more from hencefoorth into kingdomes: neyther shall they be polluted any more with their Idolles, nor with any of their transgressions: But they shall dwell vpon their lande themselues, euen their sonnes, and their sonnes sonnes for euer. And my seruaunt Dauid shall be theyr Prince for euer. And I wyll make a couenaunt of peace with them, it shall be an euerlastyng couenaunt with them. And I wyll multyplye them, and wyll place my Sanctuarie among them for euermore. And in an other chapter a lyttle before: And I wyll call for corne, and

Ezech. 36.

Cap. 37.

Cap. 36.

I will encreaſe it, and laye no famine vpon you.&c. Nowe conſidering and conferring with this, the great famine that not long after enſued, the citie beeyng beſieged by the Romanes, when as mothers were enforced through famine to ſlay their ſuckling babes, yea & the citie beſides were almoſt ſtarued & pyned vp with hunger, I can not ſee how that ſaying can be verified, vnleſſe you vnderſtand it, as hauing relation to the ſpirituall kingdome of Iſrael, and not to the carnall.

But to paſſe ouer theſe, becauſe we ſhal not be able to ſtande vpon all their teſtimonyes ſpoken to this effect, (as I haue ſayde before) we wyll proceede to others. And firſt let vs conſider the place taken out of the ix. chapter of Daniel his prophecie, becauſe it fitteth this purpoſe more notably, then any other: where the heauenly Prophete doeth in fewe woordes compzehende the whole eſtate of your common weale, from your returne out of the Babylonicall captiuitie, euen to the vttermoſt poynt of your deſolation, deſcribing withal in the ſame chapter, the death of the Meſſhias, the ende and conſummation of ſinne, together with the vtter abolifhment of the obſeruances and ſacrifices of

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STC 6092

the ceremonial Law, by ſuch ſpecial markes & tokēs ſo euidētly, that it can by no meanes poſſible be gainſayde. Wherefore let vs with good aduiſe ponder the words of the prophet, & with no leſſe diligēce, thē the matter requireth. For in this wiſe the Angel Gabriel doth cal vpon Daniel, whiles he was praying, and ſpeaketh the wordes enſuing.

At the beginning of thy ſupplications, (ſayth he) the commandement came forth. And I am come to ſhewe thee, for thou art greatly beloued. Therefore vnderſtande the matter, and conſider the viſion. Seuentie weekes are ſhortened, (or determined) vpon thy people, and vpon thy holy citie, to finiſh the wickednes, & to ſeale vp the ſinnes, & to recōcile the iniquitie, & to bring in the righteouſnes of the worlde to come, (or euerlaſting) & to ſeale vp the viſion, & the prophet (or prophecie) & to annoynt the moſt holy, (or the holines of the ſanctified.) And thou ſhalt knowe and vnderſtand, that from the going foorthe of the commaundement, to bryng agayne the people, and to buylde Ieruſalem, vnto Meſchias the Prince, ſhalbe ſeuen weekes, and three ſcore and two weekes. And the ſtreetes, and the wall (or trenches) Dan. 9.

ſhalbe buylt againe in the ſtreights of times. And after three ſcore and two weekes ſhall Meſchias be ſlayne,(annoynted)& ſhal haue nothing, (ſhalbe bereft of his life.) And the people of the Prince that ſhall come, (comming) ſhall deſtroy the citie,and the Sanctuarie, and the ende thereof ſhalbe in (with) a flood: and to the end of the battel the deſolation ſhalbe determined (the ende of deſolations.) And he ſhall confirme the couenãt with many for one weeke: & in the mids of the week ſhal cauſe to reſt(ceaſe)the ſacrifice & oblation(Minha.)And vpon the wyng(or as ſome ſaye for the ouerſpreading) of the abominations , there ſhalbe deſolation, (he ſhal make it deſolate)euen vntil the conſummation determined(determined deſolation) ſhalbe powred vpon the deſolate.

The ſame after the common tranſlation.

The commõ tranſlation.

Seuentie weekes ſhalbe ſhortened vpõ thy people,& vpon thy holy city,that wickednes may be finiſhed,& ſinne may take an end,& iniquitie wiped out,& euerlaſting righteouſnes may be brought in , & the viſion & prophecie may be fulfilled, and the holy of holy ones may be annoynted. Know therefore & vnder-

STC 6092

vnderſtand, that from the going forth of the commandemẽt, that Ieruſalem ſhalbe buylded againe, euen to Chriſt the prince ſeuen weekes, & three ſcore two weeks ſhalbe. And the ſtreets ſhalbe builded againe, & the wals in ſtraitnes of times. And after three ſcore two weeks ſhall Chriſt be ſlayne, & that ſhal not be his people which will deny him. And the people with the prince that ſhall come, ſhal deſtroy the citie & the Sanctuary, & the end ſhalbe deſtruction, & after the end of the warre determined deſolation. But he ſhal cõfirme his couenant to many in one weeke, & in the mids of the weeke the offring & ſacrifice ſhal ceaſe, & there ſhalbe in the Temple abomination of deſolation, and euen to the conſummation and ende ſhal the deſolation continue.

Munſter his tranſlation.

Seuentie weekes are determined vpon thy people, and vpon thy holy hill, to finiſhe wickednes, and ſeale vp ſinnes, and to cleanſe iniquitie, and to bring in the righteouſneſſe of the worlds, to ſeale the viſion & the prophet, and to annoynt the holy of holy ones. And thou ſhalt know & conſider from the going

The tranſlation of Munſter.

out of the commandement, for the repayring and buylding againe of Ieruſalem vnto Meſhias the prince, ſhalbe ſeuen weekes & three ſcore two weekes, but the ſtreet ſhalbe reſtored and buylded againe, & the trenche, but in ſtrayghtes of tymes. And after three ſcore two weeks, ſhall the annoynted be cut of, & nothing ſhalbe of him. And the people of the Prince comming, ſhall deſtroye the citie, and the Sanctuarie, and the ende thereof ſhalbe in ouerflowing, and to the end of the battell determined deſolation. And he ſhall make ſtrong a couenant with many for one vveeke, and in the myddes of the vveeke he ſhall make to ceaſe the ſacrifice, and the offring Minha. And for the ouerſpreading of abominations ſhalbe deſolation, and to the conſummation & determined baniſhment ſhall be povvred vpon (the people) vvhich is ſubiect to deſolation.

The tranſlation of Pagninus and Vatablus.

Seuentie vveeks are cut of vpon thy people, & vpō thy holy citie, to finiſh vvickednes, to conſume ſinne, & to purge iniquitie, & to bring in the righteouſnes of the vvorldes, & to finiſh the viſion, & the prophet, and to annoint the holy of the holy. Knovv therfore & vnderſtand,

STC 6092

vnderſtand, that from the going forth of the commaundement, for the bringing backe of the people, and the buylding of Ieruſalem vnto Chriſt the prince, ſhalbe ſeuen weekes, and threeſcore two weekes, and he ſhal come againe, and the ſtreete and the wall ſhall bee builded againe in the ſtreightes of times. But after threeſcore two weekes, Chriſt ſhalbe cut of, and there ſhalbe none (to helpe him) and the people of the prince that ſhall come ſhall deſtroye the citie and Sanctuarie, and the ende thereof with a floode, and to the ende of the battell it ſhalbe cut of with deſolations. And he ſhall ſtrengthen a couenant with many one weeke, and in the mids of the weeke he ſhall cauſe to ceaſe the ſacrifice and oblation, and for the ouerſpreading of abomination, he ſhall make deſolate vntill the conſummation, and (truely) being cut of ſhalbe powred vpon the wonderer.

Caluines tranſlation.

Seuentie weekes are finiſhed vpon thy people and vpon thy holy citie, to ſhut vp wickednes, & to ſeale vp ſinne, and to purge iniquity, & to bring in euerlaſting righteouſnes, and to ſeale vp the viſion and the propheſie,

and

and to anoynt the holie of holie ones. Thou ſhalt therefore knowe and vnderſtand, from the going out of the commaundement of the returne and buylding againe of Ieruſalem vnto Chriſt the prince, to bee threeſcore two weekes, and (the people) ſhalbe brought againe. And the ſtreete and the wall ſhalbe buylded againe, and that in the ſtreightes of tymes. And after threeſcore two weekes, Chriſt ſhalbe cut of, & ſhalbe nothing. And the people of the prince comming ſhall deſtroye the citie and the Sanctuarie, and the end thereof ſhalbe with a flood. And to the end of the battell determination of deſolations. And hee ſhall ſtrengthen a couenaunt with manie for a weeke, and in the middes of the weeke, he ſhall cauſe the ſacrifice and oblation to reſt, and ouer the deſtruction or ouerſpreading ſhal be amazed, (or cauſe to be amazed) & at the end and determination ſhall powre out vpon the amazed.

Melanchons tranſlation.

Seuentie weekes are cut of vpon thy people, and vpon thy holie citie. And iniquitie ſhalbe purged, and euerlaſting righteouſnes

ſhall

STC 6092

ſhall come. And the propheſie, and the viſi-
on ſhalbe ſealed, and the holie of holie ones
ſhalbe anoynted. And thou ſhalt knowe, and
vnderſtand from the going forth of the cō-
maundement, and the reſtoring and buyl-
ding againe of Ieruſalem vnto Chriſt the
prince, in ſeuen weekes, and in ſeuentie two
weekes. And the ſtreete and wall ſhalbe buil-
ded againe in the ſtreightes of times. And af-
ter threeſcore two weekes Chriſt ſhalbe cut
of, and there ſhalbe no people for him. And
the people of the prince comming ſhall de-
ſtroye the citie, and the Sanctuarie. And the
end thereof ſhalbe a flood. And to the ende
of the battell may be finiſhed as though an
appointed deſolation or baniſhment. And
he ſhall confirme a couenant, euen as a teſta-
ment to manie for one weeke, and in the
middes of the weeke hee ſhall cauſe the ſa-
crifice and oblation to ceaſe. And vpon the
wing, the abomination of deſolation, and
vnto the determined conſummation ſhall
powre out vpon the deſolation. And vpon
the wing ſhalbe abomination of deſolation.

Vrbane

Vrbane Rhegius differing very litle from the common tranſlation, hath written as enſueth.

Seuentie weeks are ſhortened (or finiſhed, determined) vpon thy people and vpon thy holie citie, that wickednes may bee finiſhed (or tranſgreſsion ſhalbe reſtrayned or driuen away) and ſinne may come to an ende (or ſinne then ſhalbe ſhut vp or couered) and iniquitie wyped away (or purged) & euerlaſting righteouſnes brought in, and the viſion or prophefie may be fulfilled (or enſealed) and the holy of holy ones may bee annointed. Knowe therefore and vnderſtand, from the going forth of the commandement (that is to ſay, from the time wherein the commandement was publiſhed) that Ieruſalem ſhalbe builded againe, euen to Chriſt the prince, are ſeuen weekes and threeſcore and two weekes, and the ſtreetes and the wall ſhall be buylded again in the ſtreightes of times. And after threeſcore and two weekes Chriſt ſhall be ſlaine, and that ſhall not bee his people which will denie him (or that will not know him, or will forſake him.) And the people of the prince ſhall come and ſhal ſcatter abroad the

STC 6092

the citie and the Sanctuarie (destroy) and the end thereof destruction (or the end thereof with a tempest, or with a flood) and after the end of the battell appointed desolation (or after the battel all shall remaine desolate) hee shall confirme a couenant with many in one weeke, and in the halfe of the weeke the offring and sacrifice shall decay, and in the temple shalbe abomination of desolation (or vpon the wing or wings shall stand the abomination of desolation) And euen vnto the enid & consummation shall desolation continue, (or it is decreed that the desolation shall continue euen vnto the end.)

Ye men and Hebrewes, you heare in this propheſie many ſtrange & wonderful things, which do conuince your errours very ſingularly. Firſt, where he ſaieth that your Meſſhias ſhal come whiles your common wealth flouriſheth in moſt proſperous eſtate. If this be true, what hope induceth you to beleeue that your Meſſhias ſhall come now, your cõmon wealth being vtterly defaced and ſcattered? Then, mention is made of the benefits of your Meſſhias, wherein is foreſhewed that he ſhall be ſlaine, yea, the time alſo wherein he ſhalbe ſlaine, is expreſſely ſet downe. And

after

after threescore two weekes (saieth he) Messhias shalbe cut of * *Veein lo*. And first herein the Iewes do agree together with vs, that these weekes are not to be nombred by limitation of dayes, but of yeres.

*Veein lo) that is as much to say, in short speache of Hebrue, And his life shal be take from him.

Wherefore these threescore two weekes spoken of by the Prophet are by computatiõ accompted to amount to 436. yeres. After ye end of which threescore two weekes, Messhias shall establish his couenant by his doctrine, death, & resurrection in the other weeke next ensuing. In the halfe whereof he shal by his owne only sacrifice and oblation, wherein he shal offer him selfe to God the father in his crosse and passion, dissolue and vtterly abolish all your sacrifices and offrings.

But here arise in the meane space manie scrupules to be resolued: first, to knowe at what time those weekes tooke their beginning, and so also when they ended. For herein the learned expositors seeme to be variable in iudgement. Some are of opinion that the beginning of the weekes entred first, whē as the seuentie yeres of their captiuitie were finished: That is to say, from the second yere of the reigne of Darius Histaspes. And of this minde are Clement of Alexandria,

Clemens in libris strom.

Theodorete,

STC 6092

Theodozete, Eusebius, Jerome and Augustine, grounding as it seemeth vpon the wozdes of Zacharie in the first Chapter of his prophesie.

Eusebius in chronicis. Theodoretus in cap. 1. Zachariæ. Hieronymus in procemio super Aggæum cap. 1. Augustinus de ciuitate. lib. 18.

Againe many do denie this vtterly, supposing that the weekes beganne first at the going forth of the commaundement: That is to say, when proclamation was made by the commaundement of Cyrus in the first yere of his raigne, that the Jewes should be released, and sent home into their countrey againe. In like maner they do vary also, about the end and finishing of the said weekes. For some that reckone the beginning of ỳ weeks frõ the first of Cyrus reigne, do ascribe ỳ end of the same to the time of Christes birth in the reigne of Augustus the Emperour of Rome. Some others do drawe them longer to the Baptisme and passion of Christ. Others also accompting frõ Darius, do begin at the seconde yere of his raigne: many at the first, some others at the twentieth yere thereof. Some writers also misliking the former opinions, doe make their reckoning otherwise. Besides this scrupule manie seeme to bee encumbred much about the intricate and confused supputation of the yeres

and

and reignes of the kings which ſucceeded Cyrus and continued vntill the comming of Alexander, which thing chiefely aboue all the reſt entangleth the accompt moſt by reaſon of the vncertaine limitatiõ of thoſe times. There is alſo no leſſe diſagreement in the order and obſeruatiõ of the yeres, betwixt them which do nomber from the raigne of Cyrus: amongſt whome thoſe which applie to the byrth of Chriſt, do recompt the nomber of yeres to be 540: ſome reckone 501: ſome otherwiſe either more or leſſe. Finally, albeit the moſt approued writers do verifie that foureteene Perſian kings, or at the leſt thirteene ſucceeded eche other in the kingdome of Perſia vntil the conqueſt of Alexander, yet the Iewes make accompt of foure only. But theſe buzzards vnacquainted altogether with forreine gouernements, are to be reiected vterly as vnmeete arbyters of this controuerſie.

Some be of opinion, that Cyrus, after the conqueſt of Babylon reigned twentie yeres, ſome others ſeuen yeres only. Some report that betwixt Cyrus & Darius the Aſſyrian, only Cambyſes reigned, and that by the ſpace of twentie yeres. There be others, that making

STC 6092

king no mention of Cambyses at all, do enterlace betwixt Cyrus and Darius one named Assuerus, and vnto him they allowe twentie yeres of holding the kingdome likewise. So great is the varietie of opinion also concerning the continuance of the Persian Empire, yea euen amongst ẏ learned: whiles some do attribute to that gouernement vnder the Persiã Kings 130. yeres ful: others 200 lacking two: some other there bee which otherwise make their calculation.

The varietie of writers in counting the weekes of Daniel.

But as concerning the succession of the Persian kings, many of our writers suppose that the Temple began to be builded at Ierusalem in the reigne of Longimanus, who as they say was ẏ fourth after Cyrus in succession: which fourth place Ierome ascribeth to Darius, and driueth this Longimanus to be the seuẽth in nomber after Cyrus. Briefly there is no one thing amõgst ẏ Historiographers, that moueth more doutful matter of controuersie, aswel among the Grecians as ẏ Latinists. Wherein as it would seeme troublesome to recite the names of al the authors that write of this matter: so would it be ouer tedious to recompt al their seueral opinions and reasons alledged thereunto. Neither will

I take vpon me to determine any certaintie in this cõfuse varietie of wits, nor do I thinke it necessary: namely sithẽce this our later age hath raised vp many learned men, who by exquisite comparing of ỹ auncient Chronicles, haue left to the posteritie commendable testimonie of their studious industrie: who albeit expresse no small disagreement in some certaine points, yet receiuing much light from the auncient Chronicles, seeme to approche somewhat neere the marke.

Philip Melancthon.

Philip Melancthon, as in all liberall sciences singularly studied, so through wonderfull trauaile in the careful conference of histories atchieuing a more ripe and sound iudgemẽt, setteth downe a double order of reckoning: in the one whereof he numbreth the weekes to begin in the reigne of Cyrus, and so vntil the birth of Christ: in the other he taketh the original of the weekes in ỹ time of Longimanus, & so proceedeth vnto ỹ time of Christes death & resurrection, yeelding herein to the iudgement of ỹ learned, to make their choise, whether of them they list to approue. But Io. Caluine seemeth to allow neither of thẽ, inIo. Caluine.
duced as it seemeth wt this reason, that ỹ beginning of ỹ computation ought not to enter

in

STC 6092

in ẏ reigne of Longimanus, noẏ ẏ end therof to be determined at the birth of Chriſt, as he ſuppoſeth: which thing truely is very wel noted by Io. Caluine, accoẏding to the ſingular dexteritie of his learning and capacitie.

For as it behoued theſe weekes to compẏehend the fulnes of time, from the free manumiſſion of the captiues, to ẏ laſt purging and cleanſing of ſinnes, which ſhould come to paſſe by the only oblation of Meſsias our ſauiour: it is out of al queſtion, that neither the reigne of Cyrus is exempted from this abatement of weekes, namely ſith the Prophet Eſay in ẏ 45. cha. of his propheſie, doth note Cyrus by especial name to be ẏ only deliuerer of ẏ people frō their captiuitie: neither thoſe weekes could be finiſht before ẏ whole exploit of our redemptiō were of al parts accōpliſhed. And therfoẏe I. Caluine doth not wbout ſome probabilitie diſſent frō them, who deriue ẏ entrye of ẏ ſaid weeks frō the ſecond yere of Darius his reigne onely. So would I likewiſe contentedly yeeld to his iudgement herein, if he had made a ful & diſtinct computatiō of all ẏ meane proceſſe of time, which paſſed ouer betwixt ẏ going foẏth of the cōmandement frō Cyrus, to the paſſion of Chriſt accoẏding to Eſai. 45.

the true and iuſt proportion of ỳ weekes. But forasmuch as thoſe yeres which were betwixt the going forth of the commaundement and the paſſion of Chriſt, being duely accompted do amount aboue 530 yeres, as appeareth by collation of Chronicles: therefore ſome doubt alſo may be made here, how Caluines reckoning may be appliable to this accompt. For reſolution wherof, Matthew Beroalde in his Chronographicall demonſtration will helpe vs ſomewhat: who beginning his nomber at the reigne of Cyrus alſo, proceeding onward vntil ỳ aſcenſion of Chriſt, doeth reduce thoſe yeeres which were accomptable betwixt whiles, to the ſeuentie weekes mencioned in Daniel, to wit, to 490 yeres, or to tẽ Iubiles, very wel agreable with Caluines reckoning. The ſame alſo doeth Gerardus Mercator, a very late writer teſtifie, if credite may be giuen to their report.

Matthewe Beroaldus.

Gerardus Mercator.

But what anſwere wil thoſe men make on the other ſide, to ỳ other Hiſtoriographers? to Conſtantine Phrygio, who nombreth ỳ yeres from the reigne of Cyrus vnto the paſſion of Chriſt 544? to Io. Lucidus & Io. Functius? whereof the one farre otherwiſe meaſuring ỳ weekes after the death of Cyrus from the fi-

Conſtantinus Phrygio.

Ioan Lucidus Ioan Fũctius

yere

STC 6092

yere of Darius, the other from the vii. yere of his reigne, do recompt ỹ same to be 490. And to passe ouer infinite of the like disagremẽts, Theodorus Bibliander also seemeth to be of like opinion to them, that make accompt of more yeres betwixt the reigne of Cyrus and the blessed passion of Christ, then are recorded by Beroalde & others. But whether this computation be right, yea or nay, I am not to determine at this present. Theodorus Bibliander.

Wel thẽ may some man say, what certainty can be agreed vpõ in this so great cõtrarietie & disagreement of opinions? For ỹ discharge of which subtil question, I do answere in few words. First the infallible testimonie of gods truth doth not depend vpon mans determination: howsoeuer men be caried hither & thither in conceipt, & their opinions like clockes whirled about vpõ wheeles, that neuer sound in one minute of time, yet doeth not the daye alter his appointed course: no more will the certaintie of Gods promise be any time vnstedfast, or deceiueable. And albeit auncient Chronicles do somtimes wander in precise, and exact obseruation of minutes, and small moments of dayes, or yeres, or vtter their seuerall iudgements therein, according to their

seuerall capacities: yet this contrarietie withstandeth not so much, but there may be a generall consent in the substaunce of the matter debated: nor is this to be marueiled at, considering the great antiquitie of forewonne yeres, and the vnmeasurable blindnes, and ignorance in the same: so also how variable soeuer the opinions of manie seeme discrepant eche frō other, yet this contrarietie, as it is not altogether voyde of truth, so doth it not much preiudice the cause, which is here in controuersie. For whether the accompt of seuentie weekes bee deriued from the reigne of Cyrus, as some will haue it, or from Darius, as others doe thinke, to continue eyther vntyll the natiuitie of Christ, or to his death and passion: or whether the same were the Assyrian Darius, or Longimanus, in the sixte yere of whose gouernement, the buylding of the Temple was resumed, and finished: yet in this one poynt, all and euerie the Historiographers, aswell auncient, as late writers, with one generall consent doe conclude, and agree togethers, that these seuentie weekes can not by anie application bee ascribed to anie other person, then to Christ Jesu, the

true

STC 6092
Mar 2984*

true Messhias, euen the same Messhias, (I saye) which was borne of the virgine, in the time of Augustus the Emperour, and was afterwardes crucified vnder Pontius Pilate, and which was restored againe to life, the third daye after his death.

And thus much touching the diuersitie of iudgement in the computation of the learned: who notwithstandinge differ not so much in the state, and grounde of the question. Onely the controuersie arryseth vpon the application of the tyme: as whether the accompt of the weekes ought to bee referred to the birth of Christ, or to his passion. But what is this to the purpose? This groundwoorke remayneth yet vnshaken, and ratyfyed by most approued testimonie of generall consent, which apperteyneth chiefely to the sentence of the Prophet, and the materiall parte of his prophesie: to wit, that no one sentence throughout the whole Scriptures, doeth more manifestly conuince your errour touching your Messhias, and more substauncially establish our fayth, then this one testimonie of the Prophet Daniel, wherein the mysterie of

the seuentie weekes most manifestly is here determined vpon that nation, and people of yours. The which same weekes the Angel gathering again together, deuideth into three seuerall distinct orders. The first order comprehendeth seuen weekes: the second, three score two weekes: the third, one weeke only, which was the last, and the seuentieth in nomber. In which last weeke, he signifieth that it should come to passe, that the holie of holie ones should be anoynted, slayne, and make an ende of sinne, and sinne offrings appointed in the lawe of Moyses: which things beeing accomplished, and the full nomber of yeeres completed and finished, the citie afterwardes should come to vtter ruine and destruction. And because the Prophet shoulde the better conceiue the verie disposition, and distinct proportion of tymes, in which those things should be brought to passe, the Angel doeth, as it were leading by the hande, instruct him by this deuided partition of weekes: as if this were the purport of the prophesie.

The exposition of the place of Daniel in his 9. Chapter.

For so much (O Daniel greatly beloued of God) as thou art so carefull, and zealous for the estate and safetie of thy people: it pleased

STC 6092
2984*

sed Almighty God to heare thee, euen in the beginning of thy prayers, and withall to empart his heauenly will vnto thee, by mee his messenger, sent to this effect, to make thee vnderstand the things that apperteine to thy nation, and the whole estate of that kingdom. For the Lorde hath so decreed by his secrete determination, that this people beyng nowe in captiuitie, shall returne agayne into their natiue country, and the citie and Sanctuarie shalbe restored, and aduaunced to his ancient dignitie and estimation. And if after the restitution and establishment thereof, thou wylt further enquire of the continuaunce and durance of the same: and withall what great enterprises, and manifold successes shal happen therein, vnderstande thou: That seuentie weekes are concluded, and determined vpon this people, which beyng recompted by the Sabbathes of yeeres, or reduced into tenne Iubiles, wil make the nōber of seuen times seuentie, to witte, 490. yeeres: for so many yeeres fully shall that common wealth prosper, vntill wickednes be finished, all curse of sinne be remoued, al sinneoffrings abolished, and euerlasting righteousnes be brought in, and all things be accomplished, whatsoeuer

were

were foretold by ỹ prophets & visions: finally vntil the holy of holy ones be annoynted.

For as the administration of that common wealth was erected at the first for the Messhias his sake, it could not be, that kingdome vtterly to be abolished, before the same Messhias was manifested in the flesh.

The weekes must be distinguished.

I haue somewhat declared vnto you concerning the seuentie weekes. For the better perceiuerãce of the orderly proceedings and enterchaunged successes whereof, a threefold distinction of tymes ought seuerally to bee considered. Namely: Seuen weekes, then three score two weekes, and one weeke. In the first seuen weekes, all that entercourse of time is comprehended, that must grow betwixt the laying the fundation of the seconde temple & building therof, vntil ỹ full finishing of the same: for so many yeres are accompted from the first yere of Cyrus reigne, vnto the vii. or viii. yere of Darius, before ỹ buylding of the Temple was throughly perfourmed: which will amount to 49. yeres. Agayne the three score two weekes doe note vnto vs, the remnant of the time, wherein Messhias the Lorde shoulde be borne in the citie of Dauid, after that ỹ citie & Temple were repayred & buylt

The seuen weekes.

The lxii. weekes.

STC 6092
Wing 2084*

buylt againe: which building was cõpleted in the 32. yere of ỳ reigne of Darius the Assyrian, or Artaxerxes. Now that other one week which remained, doth signifie vnto vs the annoynting, preaching, reuealing & suffering of the same Meschias: & of those other things, which were to ensue after his death. In the middle part of which week, shal Meschias be slayne: to wit, three yeres & anhalfe, after his baptisme and annointing. By which death he shall accomplishe the mysterie of mans redemption, wherof the prophets did so oft prophecie and prognosticate, long time before. The one weeke. The halfe of the weeke.

The residue of the weeke doth appertayne to the preaching of the Apostles, to ỳ calling of the Gẽtiles, to the establishing of the couenant w̃ many, to the abolishing of the old circũcision, & external sacrifices of ỳ ceremonial Law, to ỳ confirmatiõ of free remissiõ of sins, & to the perfoꝛmãce of ỳ promise of rising againe, & life euerlasting. All which were of al parts cõpleted, & ended in ỳ last weeke: that is to say, in those 7. latter yeres, wherein the Meschias shalbe annoynted, slayne, ryse from death to lyfe, ascende vp into heauen, endue his Churche with the inestimable benefites of the holie Ghost, and allure the Gentiles

to

to the free mercy pronounced by his Gospel: which weeke being added to the former, will make the iust nomber of 70. weekes, to wit, 490. yeres.

For so many yeres did the mercifull God of Israel, of his vnspeakeable bountie preserue that nation in peaceable tranquillitie, not for any their deseruings, but for his deare sonnes sake onely, which was to ysslue out of that seede & generation. It remaineth now, that we make a proportionable comparison of the nomber of those yeres, with the records of the continuall proceedinges and successes therof. First, this is a matter confessed: That the deliuerie of the Iewes from their captiuitie, was by the Proclamation of Cyrus, the first yere of his reigne, at what time the fundation of the Temple was layd, which being hindered with sundry interruptions, was yet at the last brought to full perfection, in the sixt or seuenth yere of Darius reygne. The Temple beeyng thus perfited in all fourniture, commission was giuen at length to Nehemias, in the xx. yeere of the reygne of the same Darius, with absolute authoritie to repaire their citie againe. The same yere in the 25. daye of the moneth Elul, the wall was e-

The building of the Teple.

2. Esdr. 1. 2.

rected

STC 6092

rected and finished: the whole doing whereof lasted 52. dayes only, as Esdras reporteth in his sixt chapter. But houses were not builded as yet, as appeareth in the seuenth chapter: for accomplishment whereof were allowed xii. yeres more, as appeareth playnely in the fift chapter of the same, where you may heare what Nehemias him selfe speaketh after this maner: From the twentieth yere (sayth he) euen to the xxxii. yere of king Artaxerxes, that is xii. yere, I and my brethren haue not eaten the bread of the gouernour, &c. So that it is euident, that whiles the citie was buylding, so many yeeres passed ouer. For so we reade, that Nehemias gaue his promise to returne to the king and queene, as soone as the worke was finished. 2. Esdr. 6. 7. 2. Esdr. 5. 2. Esd. 2.

Thus much touching the ix. chapter of Daniel: neither is this al that Daniel reporteth of the Messhias, for besides this, many other his prophecies doe foreshewe, and as it were directly leade vs by the hande, to the kingdom of Messhias, yea to the very distinct time thereof: as is that of the Stone, which being hewen out of a great hill without mās hande, smote the image that represented the foure Monarchies of the worlde, and brake Daniel. ii.

his

his head, his breast, his legges, & his feete in pieces, that no place was founde for them, but the stone it selfe became a great mountaine, and filled the whole earth.

But what is the purport of al these things? And first, what is meant by the stone hewen downe without hands, & falling from a great hill? what by that striking and breaking the image in pieces? by that huge mountaine? by that exceeding increase of the stone into an vnmeasurable quãtitie? the incredible greatnesse whereof ouerthrowing all other kingdomes of the earth, should possesse the whole world besides? Whervnto tend al these? what do they import? what do they represent vnto vs els, thẽ the same which we perceiue most plainly was accõplished in the sonne of God? who descẽding from the highest heauẽs into the wõbe of a base virgine, & borne of his mother without al carnal knowledge, who alone comming into the world, without all ayde of naturall generation, did vanquish all power and pompe of the world and the deuill, by holding his peace onely: brake the gates of hell in sunder with suffering onely: ouercame death with dying onely, and purchased thereby an euerlasting kingdome of perpetuall

felicitie

STC 6092
2984*

felicitie for his chosen and elect, which kingdome shall endure in vnmoueable eternitie, aboue, and beyonde all other kingdomes and empires of the worlde. For all other empires standing in most fickle estate, by enterchaunge of elder yeeres waxe transitorie and vanishe awaye, and with mutuall emnitie do pursue eche other to vtter destruction. This onely kingdome rayled vp without handes by the eternall God, can not be ouercome with any violence, or waxe olde with any processe of tyme, nor be subdued by any force or polycie of man, but with his vnperysheable perpetuitie shall crushe in pieces and weare out all other kingdomes, and it selfe persiste neuertheless vnuanquisheable, for euer and euer. And this so incomprehensible Maiestie of this kingdome, the Prophete doeth not in one place alone prophecie shoulde come, nor doeth he promyse it onely, but discouereth also the very mynute and instant of tyme, wherein this kingdome shoulde flourysh: so that the commendation, wherewith your Ioseph doeth so hyghly aduaunce this Prophete, is not vnaptly applyed: To wytte, that he doeth not onely foreshewe

The onely kingdome of Christ aboue all other is euerlasting.

Ioseph in his 10. booke of Antiquities cap 14.

the

the euents and ſucceſſes of tymes, (as other prophets doe) but with a moſt playne viewe, as it were, doth poynt with the finger to the time it ſelfe, in which all theſe things ſhould come, that ſhould enſue. &c.

I coulde vouche out of the ſame Daniel ſundry ſentences, many alſo out of other prophets, to the like effect: for what els doth the whole prophetical hiſtory of the Bible, euen from the beginning to the ende thereof deſcribe vnto vs, then Chriſt Jeſu, & his kingdome, very baſe & ſimple in the eye & iudgement of carnall capacitie, but to the ſpiritual beholders, moſt beautiful & glorious? What doth the deliuery of Jonas out of the whales belly the thirde day, prefigure vnto vs other, then the reſurrection of Chriſt? What doeth the tranſlating of Elias into heauen in a firy charriot, ſignifie other, then the aſcenſion of Chriſt? What doeth that brazen ſerpent foreſhewe other, then Chriſt crucified vpon the croſſe? What doe the manifold afflictions of king Dauid repreſent, but the continual perſecution of Chriſt in this world? What doth Moyſes ſignifie, but a deliuerer? Joſuah, but the victorious conqueſt of Chriſt ouer all his enemies? What doth the rule & gouernmēt

STC 6092
2984*

of Ioseph, with a certaine royall maiestie ouer the Egyptians emply, but the kingdome of Messias, at whose becke all thinges in earth and heauen should be obedient and subiect: It would require a long discourse, to ouerrunne all the mysticall sayings of the prophets. I wil adde hereunto one or two places out of the prophet Malachie.

Malachie beyng of one minde & iudgement that Daniel and our Paul were of, not only foretell the calling away of your nation, but rendreth also the reason, that procured Gods wrath against your people. For Malachie and Daniel doe both agree in this poynt: that the vtter destruction of that nation was decreed vpon by the secrete counsell of God, to the ende they should become a president, whereby the wicked myght be forewarned of the seuere Iustice of God: & also for this cause chiefely, by reason of the vaine perswasion, that hath taken roote so long in the hearts of the people, touching the righteousnes of the Law, touching circumcision, peace offrings, & sacrifices, could not be rased out of their mindes, if the ceremoniall Law should cõtinue in her former authoritie. And therefore it pleased Almightie God, to

Malachie.

The cause why it was necessary to dissolue the Iewish common wealth.

make manifest to all men, that those exter-
nall rytes, shadowes, and Ceremonies,
were not auaylable to procure true rygh-
teousnesse: and that the ryghteousnesse of
the Lawe was not that pure ryghteousnes,
whereunto the promyses dyd direct them.
But lette vs heare the woordes of Mala-
chie: I haue no pleasure in you, (sayeth the
Lorde of hostes) neyther wyll I accept of-
fring at your handes: for from the rysing
of the Sunne, vnto the goyng downe of the
same, my name is great among the Gentiles.
And in euery place shall a pure offring be of-
fered vnto my name, for my name is great
among the Gentiles, sayeth the Lorde of
hostes. Amongst many thynges woorthie
to be noted in this saying of the Prophete,
there are three speciall obseruations to bee
considered: Namely, the one concernyng
you that are Iewes: secondly, concerning
your Sacrifices: lastly, the place it selfe,
where offryng shalbe made. For the Lorde
had promysed, that he woulde alter and
renewe euery of these; to the ende he myght
thereby despoyle you of all matter to glo-
ry vpon: as vpon your parentage, your wor-
shippings, yea your temple it selfe, your of-
frings

Malachi. 1.

Three thigs to be noted in the words of Malachy.
1. The people.
2. the sacrifices.
3. the place.

STC 6092

things and Sacrifices. And why? because he had determined to make an innouation of them (as ye doe heare) and to translate them from you to others: which thing the same holie Ghost doeth manifestly set downe in an other place in like woordes, by his Prophete Esay: Beholde (sayeth he) I wyl create newe heauens, and a newe earth, and the former shall not be remembred, nor come into minde. And agayne in an other place: And the Lorde shall kyll thee, and shall call his seruauntes by an other name, &c. The woordes are somewhat vnlike, but the sense is all one, nothing differyng from the saying of Malachie, I haue no pleasure in you, &c. Doest thou not perceyue in these woordes, howe thou shalt be cast away, thou proude generation? And because you shal knowe that God wil neuertheleste not be destitute of a people, that shall glorifie his name, though you be cleane hewen of from the Olyue tree, My name (sayeth he) is great among the Gentiles.

Esay. 65.

The place of Malachie expounded.

I haue declared vnto you, what shall become of your nation and people. Now wil I procede to explane vnto you of your Temple, and place of prayer, whereupon you

vaunt your selues so much. The Prophete therefore goeth forwarde: In all places shall pure offrings be offered vnto my name, from the rysing of the Sunne, euen to the going downe of the same. As if God woulde saye, You Iewes are so addicted to that onely Sanctuarie and Temple of the Lord, which he did erect amongest you long agoe, as though he ought not be worshipped in any place els, and as though no nation in the whole earth myght offer sacrifice vnto the Lorde, except you alone. And vnder colour of this prerogatiue, beeyng puffe vp with pryde, you swell with immeasurable vayne glorious persuasion of fleshly courage, and sette all other nations at naught, as though you alone were the onely inheritaunce of the Lorde, and as though you helde him fast tyed to your generation, with an inseparable chaine of priuiledged bountie and fauour, and so faste lockt within the walles of your Temple, that he coulde not be of power to departe from you, nor woulde not for any cause sequester him selfe from your Temple. But to the ende your blundered senses may no longer lumper in darkenesse, stroaking your selues with vayne and counter-

fayte

STC 6092

fayed confidence of falsely conceyued opinion, I wyll by way of friendly aduertisement pronounce, and euen nowe do denounce and forewarne you, That the calling vpon the name of the Lorde, is not vnseparably bound to place, tyme or persones: but that the largesse of his mercie is extended also vpon all people, nations and tongues, whether they be Iewes, or Gentiles, Scythians or Indians: and that this his louing kindnes, wherewith he embraceth all mankinde, wyll reiect no person from his fatherly protectiō: whersoeuer his name is feared, and his Maiestie worshipped, there he doth indifferently distribute the gyftes of his grace towards al persons, without parcialitie. Yea and because you shal vnderstande my saying more playnly, beholde, I do protest vnto you in the word of the Lorde, that it shall come to passe, that you your selues being Iewes, & your whole race for the most parte beyng cast away, and this your Sanctuarie (whereupon you boast so much) being vtterly reiected, the Lord wil transpose his louing countenaunce, not into one angle of the worlde among the Iewes onely, but wil be magnified, & haue ỹ glory of his name called vpō, in euery place through-

God is not bound, neyther to the place nor person of nations.

vnto all nations & tongues, whereſoeuer ſhall
tered ouer the face of the earth, from the ry-
ſing of the ſunne, to the goyng downe of the
ſame. For my name is great among the Ge-
tiles, ſayth the Lorde of hoſtes. Hytherto you
haue heard the woordes of Malachie vnto-
wards your people.

It remayneth laſtly, that we ſpeake of ỳ ſa-
crifices. For the Prophet doeth euidently de-
clare, that innouation ſhall enſue of the Sa-
crifices alſo, ſpeaking in this wiſe: Among
the Gentiles, and in euery place, incenſe and
a pure offring ſhalbe offered vnto my name.
Well now: what maner of offrings be thoſe
of the Gentiles, which the Prophete doeth
commende ſo hyghlyn Be they ſacrifices of
goats, of calues? They be ſacrifices of calues
trulely, but ſuch as the Prophete Oſee men-
tioneth in his prophecie. And we will render
Oſee.14. (ſayeth he) the Calues of our lippes. Verily
theſe be the calues, where with the Lorde is
nowe well delyghted. Theſe calues doe we
offer, when reknowledging our vnryghte-
ouſneſſe, we yeelde humble thankes to the
gracious goodnes of God, who cleanſing our
wickednes with the fountaine of the blood, &
death of his dearely beloued ſonne Chriſt Ie-

ſu,

STC 6092
Var. 2984*

sit, doth endue vs with the inheritãce of euer-lasting life. These be the spiritual offrings of the Gentiles, differing very much from the sacrifices of the Iewes: for these are the pure offringes of the Spirite, that consist not in bloody broyling of brute beastes, nor in smelling of flesh, nor are offred with the hands of Priestes embrewed with goare. And for that cause, the Prophete doeth call them cleane. Wel then: and why are these offrings called cleane, rather then the Iewishe Sacrifices? What? shal we say, that their blood offrings are vncleane, and their sacrifices defiled then? Verily, albeit the Prophete doeth not in expresse woordes verifie the same, yet who so shall duely ponder the substaunce, and pyth of his talke, shal easily discerne, that the Prophete by secrete implication, doth condemne the Iewishe sacrifices, as polluted, and prophane in the respect of offringes of the heathen.

What Sacrifices are cleane, and what are vncleane.

But heere wyll one of your secte vrge agayne, and demaunde, whether these Sacrifices were not instituted by God at the first, and the ordinaunces of the same prescribed vnto vs by Moyses? whether in them also were not conteyned the calues of

An obiection

lippes, thankesgyuing, and purging of sinnes: whether God coulde be the author of any obseruaunces and ceremonies, that were not of all partes syncere, pure and without blemyshe? For answere wherevnto, we do not denye, that thole Sacrifices were instituted for your behoofe, by speciall commaundement and sufferaunce of the hyghe, and most excellent Lawemaker Almyghtie God. But consideration must be had of the meaning, purpose, ende & tyme, wherein they were to be frequented. Not that they were of valew of their owne nature, to purchase true righteousnes, but to direct & leade vs to the righteousnes, that was to come: not that you should attempt them as infallible pledges of perfect pietie, but that almighty God might traine & instruct you with these, as with certein principles meanwhiles, vntil you might be made apte to receiue hygher mysteries. Not because that great Lorde and father of Spirites was delyghted with the slaughter of brute beastes, of bloody goare of his creatures: but his good pleasure was vnder these shadowes, types, and figures, to prefigure the death of his vnely sonne: who by his bloodsheadding shoulde be of power

The answere

The death of Christ prefigured by the Legall Sacrifices.

to

STC 6092

to wash mens consciences cleane frō all filthe & corruption of sinne: not because you should alway lye noozeling in these, and proceede no further, but to nourture your childhode, for a time were they deliuered, least by pursuing the erroz of the Gentiles, ye shoulde either rush headlong into the idolatrous abominations of the heathen, oz at the least restrayne you in steade of a scholemaster, in some ozderly comelines for a time, vntil the cleare day should appeare, wherein better things should be reueiled, and the trueth it selfe should shut vp, and abolish those shadowes and sacrifices.

Briefly to satisfie this matter in two wozds, two notes are chiefely to be obserued in these kinds of sacrifices: namely, the vse, and the time. As concerning the vse: Truly the due obseruation of those sacrifices was not of force by their owne nature, to make a chosen and beloued people of God: but to be rules and principles, for that people whom Moyses had gathered to ministet in his synagogue: not because they were able of them selues to giue eternall saluation: but that they shoulde foreshewe the comming of him, in whome rested true safetie, and withall should repzesent an outward shadowe of inwarde holines

Two things to be noted in the Iewish sacrifices. The vse. 1. The tyme. 2.

The vse of the old sacrifices

and

and cleannes of minde. And for that cause prouision was made for such beastes onely, that were cleane, vnspotted & vndefiled: hereby inducting the people of ỹ old Synagogue to learn, how they ought to behaue thẽ selues in their dayly conuersation vnblameable. As to that which appertaineth to the consideration of the time, this ought to be holde for certaine, that those blood offrings of the Ceremoniall lawe, were not deliuered, because they should neuer cease, euen as neither the Temple was builded, to the end it should neuer be raised, and destroyed: or as though the ouerthrowe thereof, should forthwith extinguish all worshipping of God withal, but were giuen for a time onely, not to continue for euer, but transitorie rather, and remoueable, remaynyng in vse as certaine exercises and introductions of outwarde discipline, vntill the blessed seede shoulde come, in whome the promise tooke effect. And therefore almightie God did with great care, long time as it were allowe the Sacrifices, to nourtour the weake capacitie of the people of that rude age: by meanes whereof the said sacrifices had then their certaine vse & estimation, nor were adiudged vncleane, during that season.

The time wherein sacrifices were exercised must be considered.

STC 6092

season. But as now, the estate of the time being altered, sithence the truth it selfe doeth ouerspread the worlde with wonderfull lightsomnesse, and the Sunne of righteousnesse displayeth his cleare and palpable brightnes: these carnall Sacrifices and blood offerings do vterly cease, and are altogether discharged from further vse.

For what auaileth to gaze after shadowes, where ỹ bodie is present to be beholden plainly? What senseless man will burne candle, or light a torche, in sunneshine at midday? who will groape for darkenes in open light? or seeke for night in clearest day? The cause why that butcherie of sielly beastes was permitted you for a time, was to enfourme your grossenesse, and tame the hardenesse of your heartes: that so, by viewe of visible signes, and representations of spectable shadowes, the Lorde might traine you along, to the true and pure clensing of sinnes, which was then to come. But nowe, sithence wee are come to the truth it self (wherof ỹ other were but shadowes) it is a necessarie consequent, ỹ those things which were sometime esteemed for clean, ỹ very same again through alteratiõ of time, may be accounted not only vncleane,

and

and defiled, but filthie also, and abominable.

Iewish sacrifices abolished.

Which things being vndoubted true (ye men of Israel) as may most manifestly appeare vnto you by the testimonie, & discourse of Malachie and other Prophets, what extreme madnes is this in you, to perseuer still in so deepe a slumber, dreaming yet about your olde rotten tabernacles, your forlorne Temple, your carnall worshippings, and motheaten sacrifices? But let vs imagine and graunt by way of a case put, that you may recouer your Ierusalem againe: which notwithstanding will neuer come to passe, (vnlesse God himselfe and all his Prophets doe lie) I would fayne learne of you then what you would do there. First you will procure your Temple to be built vp againe. And why so? because ye may offer incense and sacrifice to God after your accustomed maner? As though that generall Lord of all nations can not be worshipped els where, then in a blinde angle of the world, at Ierusalem pervy? And how then will the saying of the Prophet Malachie be verified? who saieth that the time should come, when the Lord of hosts should be worshipped in all places, and incense offred vnto him throughout al the world, from

The true worshipping of God not bound to place or persons.

the

STC 6092

the rising of the sunne, to the going downe thereof? If you will so streight and restraine all worship vnto God, within the walles of your Temple only, as it were, locke fast in some closet, then I demaund of you further, with what kinde of sacrifice you will pacifie your God, within that Temple? forsooth with blood and butcherie of beastes. But where is then that pure and vndefiled offring mencioned by Malachie, which is not emburied with slaughter, I suppose, but performed by spirituall sacrifices?

Finally, with what argument can you perswade that the liuing God ought to bee worshipped more properly and peculiarly of you Iewes, then of all other nations, namely sith you are so plainely conuinced with the expresse testimonie of Malachie? who making no mẽtion of the Iewes, both prophesie, that the name of God shal be had in great admiration amongst the Gentiles. What answere will you make also to that promise of ỹ same Malachie, in the Chapter following: where foretelling the signes and tokens that should go before the comming of the Messias: to wit, That his forerunner should come first and prepare the way before the face of the Lord? Malach. 3.

Lord? And immediately sayeth: And the Lorde whome yee seeke, shall speedily come to his holy Temple, euen the Angell of the couenāt whom you desire. &c. What? came not that same forerunner that was promised? Was not his voyce heard also in the desert according to the prophecie of Esay, crying out as loude as he could, to the ende you should prepare the way of the Lorde, and should make straight in the desert a path for your God. Why did you not make preparation then? Why did you not receyue the Angell of the Couenant, whom ye desired, comming into his holy Temple? Nay rather, why did you banish him from out your Synagogue? why did you dayly exclude him frō thence, rayling cōtinually vpō the Lord with outragious reproches, and taunting blasphemies? What punishment or torture may be imagined horrible inough to counteruaile so execrable outragies?

Esai. 40.

Also by the way here is not to be passed ouer in silence, the saying of the same prophet, annexed in the end of the same chap. cōcerning ẏ dreadful & terrible day of the Lord, wherwith he wil ouerwhelm the proud & wicked doers, whom that hote scorching day, euē as an hote burning

Malac. 4.

STC 6092

burning ouen should deuoure, as flame consumeth the stubble, leauing neither braunche nor roote of them.

But you wil say, that this threatning doth concerne others, and appertaineth nothing at al to you. Yes truly, the very order, proceeding and euent of the matter, doe most manifestly conuince, that this direful threatning was denounced against you chiefly: whose words that ensue hereupon immediatly, are these: Behold (saith he) I wil send you Elias the prophet, before the comming of the great and fearful day of the Lord, and he shall turne the heartes of the fathers vnto the children, and the hearts of the children to the fathers, lest happly I come and smite the earth with cursing. And to whom must this Elias be sent, but vnto you? and therefore, what land shalbe accursed but yours? finally, what signifyeth the worde anathema, but a certaine final destruction of all mankinde, except those persons only whome Elias should reduce to amendment of conuersation? For God hath not so vtterly reiected his people, y no remnant therof shalbe saued, as I declared before vnto you out of S. Paul.

But I wil surceasse to surcharge you with more testimonies, adding onely one or two

places:

places: first out of the booke of Genesis, and then out of the Prophet Osee: wherein it shal not be needeful to vse long discourse. For who is so ignorant in the holie scriptures, that vnderstandeth not, what is ment by that scepter which the Patriarche Iacob enspired by diuine oracle, did boldly pronounce, should
Gene. 49. neuer be removed from the tribe of Iudah? And who is he at the length, but euen ỹ same whome the Prophet Esay describeth, saying, I haue giuen him for a gouernour, and teacher of the Gentiles? Which sentence ỹ holy Patriarche inspired with the same holy ghost, did long before, in the same sense professe, though in other wordes: And the Gentiles shalbe gathered vnto him. But as then was not the scepter yet of power in Israel. But ỹ goodly graye headed father foreseing lōg before, the euents of things to come, did prophesie of Iudah in this wise: The Scepter or Mace of the empire shall not departe from Iudah, nor a Lawgiuer from betweene his feete, vntill Silo come, and the gathering of the Gentiles shalbe vnto him. Howsoeuer some rascal Thalmudistes do practise to peruert this place wt most friuolous cauillatiōs: yea though all the start vp Rabbines woulde

burst

STC 6092

burst in sunder, yet can this sentence by no violent wrest be framed appliable otherwise, but that two speciall matters must necessarily be grounded thereupon. First, that Iudah and his tribe should be inuested in the title, and the interest of the kingdome. Next, that this prerogatiue should endure vnmoueable, vntil Messhias did come, vnto whome the Gentiles should gather themselues. And to the same effect tendeth the interpretation of Ionathas and others, who liued long before the age of Christ, whose wordes, who listeth to heare, are these: The kings seat shall not be taken or depart from the house of Iudah: neither shall Lawgiuers want of their childrens children vntil the time that Messhias shal come, to whom the kingdome doeth belong. And all the kings of the earth shall become his vassalles. How beautifull is this Messhias, that shall come to continue in the house of Iudah? he shal girde vp his loynes & go forth to battel against his enemies, and the kings and their princes shalbe slaine. He shall die the riuers red with the blood of the slaine: his teeth shalbe ordered with knowledge, lest he partake the fruites of their spoyles, and wrong doings. The hilles shall looke redde

Thargum Hierosolymitanum, written by Ionathas vpō the 49 chap of Genesis.

« with their vines, and their wineyzelles with
« the wine: the fieldes shalbe adoꝛned with
« beautifull blossome by reason of the aboun-
« dance of fruites of beasts & sheepe &c. Thus
much thought I good to rehearse out of Jo-
nathas: yet haue we no neede (prayse bee
God) to vouche any commentaries of the
Jewes, to manifest the mysteries of the ho-
ly Scripture, namely sith there can bee no
better interpreter of the prophetical scrip-
tures then time, and approued experience of
the successes thereof.

Osee against Israel.

The testimonie that I thought good to
boꝛow out of Osee, most woꝛthy to be noted
of you that are Jewes, is that, which he set-
teth downe in the first Chapter of his proph-
sie: where the Prophet inueighing against
Israel vseth this speach: Call his name (saieth
he) not my people, because you are not my
people, therefore will I not be yours. &c.
Whereby you may plainely perceiue the say-
ing of S. Paul confirmed by the Prophet, to
wit: The same which he teacheth concerning
the naturall branches, which he sayde were
lyttwen of from the Olive tree. And now (ye
men of Israel) where is that your arrogant
vaineglorious vaunt of the offspring of your

STC 6092

kindred: If to be issued of the race of Abraham be prised so highly in the sight of God, what meaneth then this casting away of the Israelites, mencioned by the Prophet: what signifieth that speciall choyse, and calling of the Gentiles, and the wilde Olive tree to be planted in their place: for so wee reade the promise set downe by the Prophet: And the nomber of the children of Israel (sayeth hee) shalbe as the sande of the sea, which can not be measured and tolde. And in the place where it was saide, yee are not my people, it shalbe sayd vnto them, you are the sonnes of the liuing God It was a singular prerogatiue for them not being Israelites borne, to be named and nombred amongst the true children of Israel. But that other did farre surmount, that being before the bloode of the deuil, they should now be called the sonnes of ỹ liuing God. And to whom (I beseech you) is this vnspeakable benefite promised: forsooth neither to the Israelites nor to ỹ Iewes, nor to thẽ which seemed to apperteine vnto God, but vnto thẽ which were altogether seuered, & estranged from God: ỹ very abiect, & rascall Gentiles, barbarous & vncircumcised heathẽ perdie, whome the incomprehensible mercie

Osee. 1.

The calling of the Gentiles, according to Osee the Prophet.

of God will ioyne neere vnto him selfe, and wil engraffe them into the roote of his owne naturall Oliue tree, hauing first sawed of the naturall branches, in whose steade he shal gather the Gentiles together, from out a wylde Oliue tree, in such plentifull aboundance and infinite heapes, as will not be comprehended within the territorie of Palestine onely, but like vnto the sandes of the sea, will replenish the whole worlde, farre and wide from the rising of the sunne, to the going downe of the same.

The multitude of the cõuerts Gentiles, after ỹ testimonie of ỹ Prophets.

Ye haue heard the minde and purport of the Prophet, which if ye suppose to be as yet not accomplished for your behooke, though the Gospel of Messias, our Lord and Sauiour, open your eyelidded, (if you bee not blinde) and beholde the innumerable multitude of people, and tongues, which euerie where throughout all the worlde, doe professe the true worshipping of God: nomber them, if you be able: but if the quantitie be so infinite, as the sande of the sea, exceeding all reache & compasse of nomber, you may easily coniecture thereby (ye men of Israel) into what streightes your wilfull ignorance forceth you, and how perillous that frowarde

blindnes

STC 6092

blindnes of yours is, and withall bethinke your selues in time, what were best for you to embrace from henceforth: nay rather, how foolishly you haue behaued your selues heretofore. God did send his onely begotten sonne into the worlde, the seede of a woman, and borne of a virgine, whose parentage & kindred, from whence he issued, because you dyd not knowe, and neuertheless were amazed to beholde his heauenly power in doing miracles, his wonderfull clemencie employed to the cure of all maner diseases, and casting out of deuils, yet being swallowed vp of extreame madnes, & ouerwhelmed with blinde rancour, & cãckred malice, you did most cruelly despoyle him of life, and spilt his guiltlesse blood, without all cause of offence. For why may I not iustly accuse you, as partetakers of the same crime, sithence yee doe with whole bent affection of hatefull despite, pursue the embrued steppes of your bloodie sires, and gladly allow of that execrable murther?

And therefore (thou cursed Iewe) thou art duly charged with ỹ guilt of innocent blood: englut therfore thy greedie guts with goare. Thou didst receiue Cesar to be thy king, re-

fusing Christ: continue his bondslaue still. Yet this worketh no grace in thee, nor allureth thee to abandone thy doting error: for thou doest as yet breathe out villanie against the king of the Iewes, whose name we haue in greatest estimation. But what thinkest thou to gaine by kicking against the pricke? Doest thou not perceiue, how God hath made frustrate all thy deuises contrary to thine expectation? Doest thou not see, how thy mischieuous practises recoyle backe vpon thine owne head? Doest thou not feele thy downfall into the pit which thy selfe hast digged? Thou seest the Temple so razed and ouerthrowen to the ground, that no stone thereof can be found: thou doest see thy religion vterly abolished, the priesthode, the Lawe, the kingdom, your cities, your nation, your race and kindred wholy extinguished: briefely thou canst recompt no one thing remaining, but a fewe wretched roages, and contemptuous runnagates, true monuments of the outragious insolencie, and miserable calamitie of their forlorne forefathers: yea, that seely small portion also, enduring through none other priuilege, then by this commendation of Paul, and the gentle sufferance of

STC 6092

the Christians. And beeing thus continually turmoyled wyth sundrie miseries, notwithstanding Gods iust iudgement doeth daylie execute newe encreases of his seuere wrath against you: yet are your myndes so intoxicate with the poysoned dolloreanche of bewitched ignorannce, that these woonderfull scourges can plie your heartes to no better grace, persisting still in peruerse frowardnes, as ỹ these pinching plagues (ỹ horrour whereof might haue preuayled to procure amendement) seeme rather to stirre and prouoke you to further crueltie. For albeit you do plainely perceiue, and can not denye, but that all whatsoeuer your owne prophets haue foretolde of the Messias, is absolutely accomplished in the person of Christ Iesu: albeit you may easily learne out of the holie Scriptures, & by continual experience and successes of tymes, that there is none other Christ, but euen the same whome the whole worlde doeth worshippe at this present: albeit you sensibly feele that you are become a mockerie, not to almightie God onely, but accompted also no better then raffalles & rummagates of al nations of ỹ world: yet do yee curse Christ in your synagogues

Th horrible cala mitie of the Iewes.

dayly, and expect yet an other Messhias (I know not whome) which you shal neuer see, but in that terrible & dreadfull day of wrath, at what time maugre your teeth, you shal beholde him whome you haue cruelly crucified. What monstruous hardnes of heart is this (yee men and Hebrewes) that so manye heauenly oracles of so many your owne Prophets, so many manifest testimonies of sacred scriptures, so many horrible punishments, so many vnmercifull plagues wherewith your nation is, and hath bene continually tormented, can not enduce you to conceiue some sparkle of true repentance? The Romanes did ransacke you with such outrage in their conquest, that they spared neither yong nor olde, men, women, nor infants, neither left one stone standing vpon an other of your whole citie. Finally, your habitations are become walte and desolate, ye haue now neither citie nor temple, kingdome nor priesthode, people nor Prophete, and (which of all other is most lamentable) you haue eyes that can not see, eares that can not heare, nor hearts that can vnderstand, whereby you may repente, and be conuerted to your liege Lord and soueraigne king.

Zach. 12.

But

STC 6092

But go ye to: let all that which is past, be imputed either to your ignorance, or to the wrathful vengeãce of God for your vnbeliefe sake, because ye knewe not the tyme of your visitation. And beyng allured & stirred vp to better remembrance, by so manifold exãples, learne now at the length by the preachyng of the Gospel, to acknewledge our Christ Iesu ỹ Lord of peace, of meekenes, & of humilitie, to be the onely Messhias, sent from God the father: in whose name all nations of the earth shalbe saued, & to whome all knees in heauen and earth ought to bow downe, and prostrate them selues. There was sometimes an vnlauoric season of darkened ignorance, when as our Temples also were polluted with filthy Idolatrie: but nowe sithence all cloudes of foggy superstitiõ are for the more part scattered and vanished out of sight, & the cleare dawning of the lightsome trueth of Christs Gospel displayeth his orient beames, treade no longer the dyrty tracke of superstitioule mismales: but returne with vs, and be made partakers of the liuely wellspring of syncere and pure doctrine. The same Christ, whome you do persecute, must be worshipped: whose doctrine you do practize to roote out, euen he

An exhortation to the Iewes.

doth

both offer you ſaluation freely and franke-
ly. The ſame whome you contemptuouſly
entreated as a man, is woorſhipped in all
the worlde both God and man, howſoeuer
ye deſpiſed him (as Ioſeph was ſometyme
reiected of his brethren) yet reygneth he in
the glorie of his father: whome you mortall
men beleeued to dye the naturall death, the
ſame reuiued agayne immortall, and ſhall
lyue in immortalitie for euer. Whome your
forefathers embaſed vnder the raſkall rab-
ble of the people, and accompted for an ab-
iect, and outcaſt of all men, euen to his Ma-
ieſtie doe all the loftie eſtates, and ſtately
powers of heauen and earth proſtrate and
humble themſelues: that the ſaying of E-
ſay may aptly be verified in this place, The
Eſay.62. kings of the earth ſhal ſtoppe their mouthes
before him. Whom you reproched with the
moſt ſhamefull death of the croſſe, the very
ſame croſſe is turned into his glorie, to our
ſaluation, to the iudgement of the world, to
the deſtruction of his enemies, and euerla-
ſting conſolation of them that be redeemed.
So that here agayne the prophecie of Eſay
Eſay.35. may ſeeme to take effect: And euerlaſting
ioye ſhalbe vpon their heads, and ſorow and
mourning

STC 6092

mourning shall flee away. Finally, whose name your forefathers hoped to haue bene razed out of all mens memory, the very same name hath God magnified aboue all the glorie of Angels and men: at the calling vpon whose name, the dead aryse againe, maladies are cured, deuils doe tremble and quake for feare, vncleane spirites are tormented, and flee awaye: yea the whole Ierarchie of Angels doe bowe downe and worshippe. Nowe for as much as these thinges are so manifest, that no man can be ignorant of them, I doe woonder much what reason you can alleadge, to colour your obstinate contumacie, who being taught by so many examples, can content your selues neuertheless to lye still snorting and slumbring in vanishing shadowes: & neglecting the very naturall sonne of God, can grope like buzzards, after a sensele lesse imaginatiue shape, of I know not what Meschias: when as your true Meschias is already come, or besides him els shal neuer any one come: vnlesse al your own prophets were lyars, who haue described vnto you none other Meschias, but this one onely person.

But this matter happely may offēd you, (to repete againe somewhat of ỳ I haue spokē) because

A stombling blocke to the Iewes.

because his commyng was contemptible, base & of no reputation, because he was condemned to death, because he was crucified on the crosse, because he dyed and was buryed. But if euery of these had not mette, & bene concurrãt together in this one persõ, he could neuer haue bene the true Messhias: neither would my selfe haue acknowledged him. But you tarry gaping still after some gaye glorious king. Well: and what wanted in this person (I beseeche you) to the absolute measure of hyghest royaltie: whome the Lord did so aduaunce to the ryght hande of his omnipotent power: at ỹ bryghtnes of whose maiestie you saw the sunne lose his light, the earth quake: you sawe graues opened, you sawe stones tracke in sunder, you saw also the veile of the Temple rent in pieces. Or if you did not see it with your owne eyes, your forefathers beheld them all, whereof they could neuer deny any one tytle. So did they see him poore and base, you will say: I confesse no lesse, what then? Yet they conceyued not the power and force of that his basenes, nor how honourable that reproche was. In like maner they sawe him dead, yet they conceaued not the mystery of his death: they conceiued not (I say) how it pleased

STC 6092

pleased the Lord by the death of this one man, to open a waye for saluation to all people. They conceyued not that the tyrannie of the deuil was vanquished by the ignominy of the crosse, and that all sacrifices & shadowes were finished by this onely sacrifice. But so it pleased God the father to giue his sonne vnto vs, for a patterne of perfect humilitie, & by this meanes to glorifie his onely begotten. The brightnes of whose glorie, if you do acknowledge, there remayneth matter ynough to saue you: but if you wyll not acknowledge him, this is also matter ynough to condemne you. And will ye, or nill ye, you shalbe forced to confesse, that no counsell, policie, or deuice of man, is able to counteruayle the counsel of God, neither any force and power of men, is able to withstand the power of CHRIST.

But I hope well of your amendement: for why should I not hope, when as I finde S. Paul to conceiue so well of your returne againe: Wherfore ye men and Iewes, seeyng ye beare the name of Iewes, (which by interpretation is called Confessours) plucke vp your hearts, rayse vp your mindes, perseuere no longer in your woonted obstinacie against your owne Prophetes: withstande not from

hence-

henceforth the manifest lyght of the Gospel. Lette the profession of your fayth be sounde, syncere, and pure at the lengthe, learne to vnderstande the Lawe of God after the spirituall meaning, and sense of the holy Ghost: so shal ye beginne to be accompted, according to the nature of your names, pure professors of the trueth. Be not dismayed with despaire to attayne euerlasting life, because you crucified the sonne of God: your errour only procured this mischiefe. God wyll not the death of a sinner, but that he may be conuerted, liue & be saued. The most horrible cryme that may be imagined, can be no estoppell to saluation against him that wil beleeue. Only acknowledge your wickednes, & repose your trust in the free promises of the Gospel, and ye shall freely receiue the reward of eternal felicitie, freely offered vnto you. It is an haynous reproche against the glory of God, to be disobedient to ỹ prophets: it is much more haynous to persecute, & murther them. But to racke the sauiour of the world vpon the crosse, is of all other most execrable. Yet hath the Lorde promised to forget all these iniuries, if ye wil but repent you of them: neither requireth he the blood of beastes at your handes, to purge

those

STC 6092

those offences. Christ is the perfect Sacrifice offered for the sinnes of all people. Onely acknowledge your sinnes, bragge no more of your owne righteousnes from henceforth, beleeue only in the sonne of the lyuing God. If he were not the sonne of God, declare the same vnto vs, who was his father in earth, if you can. If he were not a Prophete, howe could he, not onely conceaue in minde, but in woords also foretell & expresse the destruction of your nation, the diminishing of your common wealth, the abomination standing in the holie place: yea, euery of them orderly as they ensued? Howe coulde he prophecie of his owne rising againe the thirde day, & of the sending of the holy Ghost? Howe could he know the certaintie of the calling of the Gentiles, the denying of Peter, and of many other things, partly come to passe already, partly to be accomplished hereafter? And if he vttered any one vntruth in any of all these, condemne him for a lyar: But if experience & approued euidence of the orderly successes & euents therof, haue openly denounced his woordes to be true, what should staye and hinder you from the trueth? For to speake nothing of his miraculous workes, tell vs yet, if you did euer

The nature of Christ.

The prophecies of Christ

heare

Christs miracles.

heare of the like, or if any skill, policie, or industrie of man, myght possibly reache vnto the like. But if this so great and incredible power did so farre surmounte all abilitie of mans strength and capacitie: hereof may you sufficiently gather, how you ought to iudge of the inestimable power of his Diuine nature.

But for as much as the excellencie of heauenly thinges are of their owne nature vnsearchable, nor can be attayned vnto by mans policie, or worldly wisedome, but must be discouered by the onely operation of Almyghtie God: I doe most humbly praye and beseeche the same God the father of our Lord and Sauiour Iesus Christ, for his deare sõnes sake, that as he hath long sithence, according to his iust iudgement, executed his wrath against your vnbeliefe, by cutting you off from your naturall roote, so it may please him of his infinite mercy (whereby he is of power to plant you into your former dignitie againe) that your hearts beyng deliuered from the thicke cloudes of obstinate infidelitie, our Lorde & sauiour Christ Iesu, the only & vndoubted Messhias, may enlighten your soules, & gather you home againe to your natural roote:

A prayer for the Iewes.

That

STC 6092

That is to say, that he wil vouchsafe to reduce you againe into his owne familie, with his elect Saints, and make you partakers of his gladsome Gospell, and euerlasting felicities: That as the roote is holy, so the braunches also recouering the naturall verdure of their honorable stocke, may be engrafted againe by faith, from whence they reuolted through vnbeliefe. For performance whereof, to remoue away all mistrust of wel conceauing hope, as also to be of assured confidence, that the time of your recouery is euē at hand, S. Paul doth minister speciall matter of comfort, who in the selfe same sermon which he preached concerning the falling away of the Iewes, doth not onely sette downe his owne iudgement therof, but also very plainly disclose that high mystery touching that blessed and ioyfull returne of the Iewes, reuealed as it were vnto him, by the secret counsel, and determination of almighty God.

Of the which I wyll speake more hereafter by the help of Christ, after that I haue debated somewhat with the Gentiles (whom the Lorde hath called) and haue in fewe words exhorted my dearely beloued brethren in Christ, to be myndeful of those things, according

An exhortation to the Gentiles and Christians.

cording to my simple vnderstãding. And yet I see no cause, why I should spend any long time herein: for I doe firmely trust, that all those sayings are already noted by you, yea deepely imprinted in your mindes, which the Apostle doth teach here, touching the due obseruation of our calling, so that mine exhortatiõ shal not be much needeful in this place. First, I suppose that you are not ignorant of the great rigor that God executed vpon his people, wherwith if he would haue punished you, what might haue letted him I pray you? Yea rather what was the cause, why he did not punish you? Do ye thinke that any of you were endued with any such excellencie, as ye myght thereby challenge any preeminence aboue the Jewishe nation? Were not wee sometimes euen in the same plyght, that many Jewes remayne in at this day: to witte, vnfaithfull vnbeleeuers in the sight of God? Then if God excluded the Jewes for their vnbeleefe (as he dyd) what argument myght enduce him to haue more compassion vpõ the Gentiles, who were sometymes as voyde of fayth, as they are nowe? Whereby you may perceyue (my deare brethren) howe the inestimable mercie of God doeth miraculously

STC 6092

woorke in mans election, beyonde all hope and capacitie of man, who hath compassion on whome it pleaseth him, and hardeneth the hearts of whome him lysteth. That it may ryghtly be sayde, That it consisteth neyther in the power of the wylling, nor of the running to obtayne mercie, but in the mercyfull God. If this be not yet apparaunt vnto you, looke vpon those Israelites, that are yet forsaken of God: who were sometymes in his fauour, and you admitted in their steade. What was the cause thereof, I praye you? Thou wylt saye, that the Naturall braunches were broken off, that I myght be engraffed in. It is true in deede, they were broken off, as thou sayest. But good sir, this was not done for thy sake, but for their owne vnbeleefe sake. And yet it followed hereupon, that we were planted in: neither is this false, that thou speakest. But this is not ỹ point I seke for: there is yet an other thing, to witte, not whether the Iewes were broken off: But I woulde fayne knowe, what vertue was in thee, that myght procure thee to be engraffed in their place. And wherfore should they, beyng naturall branches, be hewen off? If you compare

with them in auncienty of race, they did farre excell you in auncientie of byrth, and dignitie of parentage. For they were your elders farre, by which tytle they myght lawfully challenge the preeminence of the birthright. If you stande with them vpon deseruinges, howe precisely dyd they pursue the prescript rule of ryghteousnesse: whereof thou dydst take no regarde at all, although in trueth they were neuer able to attayne the perfection they sought for. If thou contende with them in excellencie of zeale, they wanted not very feruent and entier zeale, albeit their earnest bent affection wãted true vnderstãding. If thou boast vpon thy vprightnesse of lyfe, surely we Gentiles were in no respect comparable vnto them in conuersation of life. If thou haue regarde to the paynefulnes of the toyle, or estate of the calling, they did beare the brunt and heate of the sunne, and were then first, when as thou camest into the vineyarde skarsely amongst the last, euen at the last caste. All which notwithstanding thou doest playnely perceyue, that they are rent off from the naturall stocke, whereupon they grewe, and thy selfe beyng otherwise a starueling bougbe of a wylde Olyue

tree,

STC 6092

tree, and of an vnfruitefull stocke, art adopted into the inheritaunce of the sonnes of God.

What shall we saye then? Is God to be accused of ingratitude, because he departed from his owne? or of inconstancie, for makyng innouation of his auncient couenaunt? God forbydde. For he dyd neuer constrayne the performaunce of his promyse to any place or people. He made a promyse to Abraham onely, that out of his seede a sprought shoulde ysshue, in whome all nations and kynredes of the earth shoulde be blessed. For he doeth not saye, In thee all nations shall be blessed: but in thy seede: in whome all men truely shoulde be rewarded with lyfe euerlasting, as many as would receyue him: as on the other side, he that dyd refuse him, shoulde obtayne no mercie nor fauour at Gods handes. And it is not to be doubted, that this seede is the very Sonne of God, whome if the Iewes woulde once at the last louingly embrace, they shoulde no more be excluded from the benefite of the promyse. But for as much as they doe yet not onely refuse him, but continue also their cancred outrage against

The promises of God are not boūd to place, nor persons.

him with execrable cursings, and cruel spoyling this seede in his members so horribly: there is no cause, why they shoulde presume to challenge any prerogatyue of the promyse, sith the person could not prescribe vpō the promyse as made vnto him, but in respecte of the seede. But why was not this benefite of fayth and beliefe in Christ impartened to the Iewes, as well as to the Gentiles indifferently? Some question in deede myght be mooued herein, if the same had not alreadie bene discussed by his Prophetes sufficiently: to wytte, That the Iewes them selues shoulde loathe, reiect, yea and procure the death of their owne Messhias. And if yet any person wyll seeme so captious, to be further inquisitiue to learne why the Iewes are not able to comprehende that, which is layde open to the Gentiles, the same may be satisfyed with this fitte and reasonable answere: Whereas the Iewes were throughly perswaded in minde, and confirmed in conscience, by custome of long continuaunce, that no ryghteousnesse was acceptable in the syght of God, but that which consisted in performing the workes of the Lawe, and celebrating the Sacri-

A necessary cause, why the Iewishe common wealth shuld be abolished.

fices,

STC 6092
Nor 2984*

ſtres, and ceremonies of the ſame, and that this falſe conceaued opinion, ſo deeply rooted in the heartes of men, coulde by no meanes els be extirped and plucked out, but by the vndermyning, and vtter ouerthrowe of the name of that nation, the whole common wealth thereof, together with all the Sacrifices and ceremonies appertaynyng thereunto. Heereof ſprang all that blyndeneſſe, and ſubuerſion of the Iewes, albeit the ſame blyndnes infected not all in generall, nor the ſame deſtruction was allotted vnto them, to endure for euer.

But by this example it may happely bee thought, that God did execute too much crueltie and rigour agaynſt thoſe ſeely wretches the Iewes. Admitte in deede, that it was ſo. This was therefore a good leſſon to forewarne vs, accordyng to Saint Paules aduertiſement, that wee ſhoulde duely, and with carefull conſideration, exactly examine the ſeueritie of God: and not his ſeueritie onely, but his bountyfull goodneſſe withall: That ſo through the often remembrance of the one, wee myght bee reſtrayned in a couenable feare, and through the dayly recordyng of the other, wee myght

The ſeueritie of God

be rayſed to thankefulneſſe and duetyfull loue towardes God. A very lyuely example truely of Gods ſeueritie is heere expreſſed in the Iewes, who beeyng fallen from their auncient dignitie, were ouerwhelmed with ſuch blyndenes, that notwithſtanding Chriſt (whoſe comming they looked for many hundred yeeres) was come already, and conuerſaunt amongſt them, they ſhoulde yet purſue him with contumelious reproches, rayle vpon him, and perſecute him. The like preſident of Gods lenitie and gentlenes, appeared in vs that are Gentiles, manifeſtly: whome of his free mercie, he freely vouchſafed to aſſociate into the felowſhip of ſuch inestimable bleſſednelſe, which was neyther due to our parentage, nor coulde be purchaſed by any our deſeruinges. Sythence this is moſt true, what remayneth, (ye men and brethren beloued in our Lorde and ſauiour Jeſu Chriſt) but that according to the counſell of the Apoſtle, premeditatyng and continually recordyng the example of the Iewes, wee become more circumſpecte, and learne by their ruyne, what we ought to feare, and what wee ought to eſchewe? First, That beeyng taught by the Iewes vnbeliefe,

The lenitie of God.

An exhortation to the Gentiles.

STC 6092
Var. 2984*

vnbeliefe, we endeuour by all meanes possible with earnest and heartie supplications and prayers, to escape that daungerous gulfe of incredulous vnbeliefe. But ye will demaunde what kinde of vnbeliefe that was wherewith they were blynded. Doe they not beleue in one God maker of heauen and earth? do they not confesse as well as we, that the same God is most mightie, most mercifull, yea a most righteous iudge, and rewarder of deedes? The answere is readie. If we were Angels or such kinde of men, as could not possibly decline out of the way, or had neuer fallen into errour, then would this faith haue bene a sufficient couer to shroude vs, in that we might neede no further mediatour. But now being altogether sinfull, borne of sinfull parents, enuironed with the whole bodie of sinne, what do we els when we call vpon God without regarde of the mediator, then rayse his wrath, sharpen his vengeance, and prouoke him to aggrauate the iudgement of our damnation, and (to speake the words of Esay) procure our dwelling with deuouring fire, and make our habitations in euerlasting flames? For what can be more dreadfull for mans weake nature, then to debate

An obiection.

The solucion.

A perillous thing to seek God without the mediator.

Esay. 33.

with

with God without Christ: From ỹ which I beseech our saviour Christ to preserue vs al.

The other is, lest we should foolishly flatter our selues at other mens harmes. Faith is the gift of God, and consisteth not in anie demonstration of mans imagination: whereunto if it were possible to attaine by force of nature, by workes, by dewe deseruings of the Lawe, by ceremonies, by parentage, or nobilitie of race: surely the Iewes as they were our auncients in yeres, so approched neerer the election then we. But considering this faith dependeth vpon the free mercy of God onely, and the free distribution of his especial election: and thou through the onely kindnes of the Lord, art endued with that blessing, that is denied to others, thou mayest worthily reioyce in this thy felicitie. But beware that this singular felicitie suggest not matter of pride, as may make thee treade downe, and scorne the calamities of the afflicted: but learne rather by their example, what thou mayest feare thy selfe. Wherein no man can enstruct thee more pithyly, then saint Paul: Be not proude in minde (saieth he) but feare: for if God spared not the natural branches, take heede least he spare not thee. For thou,

No man ought to bee proude of his faith.

STC 6092
Var. 2984*

thou, whosoeuer thou be, that stādest in faith, doest not stand so assured, that thou maist not fall: neither is their vnbelief such, as is ouerspread ouer them all, or such as shall endure for euer, and is vnrecouerable. For as there are very many Iewes (as I saide before) which do confesse and professe Christ (as is this one Iewe whome ye see here present at this time) so is the Lord mightie, and of power to haue compassion vpon the remnant, and rayse them vp, which are yet forsaken, and troden vnder foote.

And that yee may the better vnderstand, that God is of power able to do the same, as also his determined purpose herein, and what he willeth vs to conceiue thereof, I will declare vnto you the iudgement, and hope of S. Paul touching the same, where of he doeth also vnder a certaine secret mystérie make vs partakers. And to this purpose it semed good to S. Paul to aduertise vs that are Gentiles, that we shoulde bee well aduised, least being puft vp with pride, and swelling with a vaine arrogant perswasion of our owne strength, wee conceiue better of our selues then is requisite, because wee seeme to stand in better estimation then the Iewes: therefore

he

he would not haue vs ignorant of this great blindnes of the Iewes, as the which neither happened to all the Nation in general, but in part, vpon Israel: nor that the same was past recouery, but should endure only so long, vntill the full nomber of the Gentiles were accomplished. And then (saith he) it shal come to passe, that all the people of Israel shalbe saued: which testimonie of the Apostle is a sufficient argument to declare, that the Iewes shalbe restored againe, if I be not deceiued. But when that returne of the Iewes shalbe, the diuines are not fully agreed vpon. When the fulnes of the Gentiles shall come (sayeth S. Paul.) But when that fulnes shal come, is knowen onely vnto him, whose wordes in the gospel are these. It is not for you to know the signes and the seasons, which the father hath put in his owne power. Vnlesse peraduenture we will interprete this fulnes in this wise: that the Iewes shal continue so long in blindenes, as the Gentiles did in vnbeliefe, whiles the Iewes remayned in beliefe: and that the fulnes of the Gentiles shall seeme to be accomplished, when as the Gentiles may prescribe as long continuance in the possession of Gods Church wout the Iewes, as the

The prophesie of S. Paul concerning y returne of the Iewes.

Act. 1.

The fulnes of the Gentiles.

Iewes

STC 6092
Vol. 2984*

Iewes did first enioy their synagogue thout ẏ Gentiles. The nomber of which yeres will not vary much, if ẏ computation be proportionably made. For, if according to this rule, ye derive your nomber frō the first institutiō of the Iewes common wealth, vnto the vtter subuersion of the same, ye shall finde 1564. the course of which yeres if ye compare with the calling of the Gentiles, that is to say, from the time that the holie ghost was sent, vntil this present time, the nomber of yeres wil not be farre vnequal. And yet in my iudgment it shall not be amisse, if a man make his calculation, hauing relation to those times whereof the Lord him selfe made mencion in the Euangelist Luke. And Ierusalem (saieth he) shal be troden vnder foote of the Gentiles, vntil the tyme of the Gentiles bee fulfilled. Luke. 21.

But the knowledge of the certaine moments and appointed minutes of that time, we commit vnto the Lord. This onely wee learne most assured out of S. Paul, that God hath decreed vpon an infallible certaintie of time, wherein the Gentiles shall mount to their fulnes, and the Iewes also after that fulnes of time shall returne vnto the fayth.

For

For speedy & good successe whereof, this one thing doth minister plentiful matter of good hope, ỳ our Lord Jesu Christ hath vouchsafed to cleanse his Churches euery where almost so happily in these our daies, & purged them frō al offences & stumbling blocks, which occasioned ỳ Jewes to withdraw themselues so long from the participation of our faith.

A complaint against idolatrie vsed in Christian Churches.

And here I might vse offred opportunitie, to exclame against the presumptuous boldenesse of those persons whatsoeuer they were, which presumed to thrust into Temples and Churches of Christians, images, and counterfaites of hee saintes and shee saintes at the first, and to conueye the pure worshipping of ỳ inuisible God, to the representations of visible things, contrary to the prescript ordinance of ỳ Law of God, cōtrary to reason & nature, contrary to ỳ approued custome of ỳ elders, & cōtrary tó al example of ỳ Patriarches, Prophets & Apostles: out of which puddle as issued wonderful stench, so amongst al other, nothing more noysome thē those pestilent Botches of imageworship, breadworship, wineworship, crosseworship, signes & pourtraictes of visible creatures, ỳ view wherof caused the true and sincere profession of ỳ christians to be lothsome to ỳ Jewes, to their great hinderāce

STC 6092
Nor 2984*

and preiudice. For what maruel was it if the Iewes (ẏ were taught by ẏ prescript rule of gods law to abhorre worshipping of images) entring into ẏ churches of christiãs, & beholding ẏ walles, pillers, & al ẏ corners thereof, bedawbed wᵗ painted, & carued idoles, besides innumerable other bables of imagery, perceiuing also opẽ market to be made, not only of ẏ picture of ẏ crosse, but of the sacrament of bread & wyne also, displayed & blazed abroad not after ẏ maner of cõmunicating, but gloriously vaunted wᵗ singular magnificence to be honoured and kneeled vnto: what maruel was it (I say) if they being offended with this open idolatrie, did so long refraine from vs, and from the discipline of our faith?

But it is wel now, thãked be Christ, ẏ these offensiue baggage & imageworshippings are for ẏ more part defaced & scraped out of christian churches, & the ancient puritie of christiã profession, is begun to take so good footing, ẏ now amongst vs remaine no dregges in our temples, in our religion, nor in our doctrine, that may minister iust occasion of offence to the Iewes, or any other enemies, though thei inueigh our religion neuer so much. And I would to God, al other that profesſe ẏ name

A good beginning of a reformed Church amongst Christians.

of

of christians, would yeeld their like endeuour to the abolishment of al corruptions of religion, and inciuilitie of liuing out of their cõgregations, which may breede any further lothsomnes to ỹ Iewes. Truly this is much to be lamented, that our aduersaries can find no blemish of iust quarell in the person of Christ Iesu, whose name we would seeme to profesſe: and on the other side, to wit, in vs nothing consonant, and agreeable to the true touchstone of Gods holy word, and Christes religion, whereof we beare the name, but all things repugnant and vnlike the pure & first patterne thereof.

But I wil not aduenture further vpõ this quauemire: the sincke is deeper thẽ can be in this place, or at this time scowred or lanched. But sithence our present purpose is now to treate only of the conuersion of the Iewes: of the good successe whereof, as there is no hope at all els then by purging and cleansing the filthie puddles of our superstitions, the vnsauerie stenche whereof the Iewes can by no meanes digest: what remayneth for vs to do (my deare brethren and honourable fathers in the Lord) but that euery of vs in our vocation, employe all our endeuour, facultie

and

STC 6092
Nor 2984*

and power, that nothing may be committed amongst vs, in our default from henceforth, whereby the true religion of Christ (which he gaue most pure without spot or blemish) may be defiled, and brought into hatred and obloquie, and blasphemed amongst the Iewes, Turkes, Pagans, and vnbeleeuing infidels. My meaning here tendeth not to ỹ determining of controuersies in sects, nor of doutful controuersies debated in schooles: the censure wherof, I commit to the great masters, and doctors in diuinitie: Onely my request at this time is, that those grosse monuments of manifest idolatrie, those fantasticall deuises and friuolous forgeries of signes and Images, and those stagelike gestures and pelting trumperies, frequented in Churches, as are the praying for the dead, worshipping of creatures & signes, forbidding priests mariages, & such like pieuish absurdities (wherwith the Iewes were neuer acquainted) which are manifestly repugnant to ỹ expresse word of God, yea and contrary to common reason almost, may be rooted out and banished from Christian Churches and congregations: that so wee may open an entry to the Iewes and Turkes, to conceiue an in-

ward desire to be ioyned to the sonne of God: or if we will not do this for the Iewes sake, let vs yet at the least haue due regard to our owne estate. We haue bene plagued sufficiently enough by the Turkes and Saracenes for our idolatrie, if we respect the sundrie ouerthrowes, famines, slaughters, and alterations of kingdomes, wherewith the Christians haue bene miserably tormented manie hundred yeres, to the great delight of the Iewes: neither is any hope almost of redresse from great calamities, like to ensue, vnlesse we cast away this worshipping of idoles out of Christian congregations and Temples, (as I said before) and by this meanes enter vpon a new course of better conuersation and purer worshipping of God.

But forasmuch as this notable enterprise of reformatiõ of life, and purer discipline, hath ouer many aduersaries at this daye, such as will by no persuasion suffer them selues to be allured frõ their accustomed impietie: & that this wicked age ministreth no hope of recouerie by exhortation, and that nothing canauaile now to bring this to passe, but supplications and praiers: Let euery of vs most humbly ioyne together in earnest & heartie praier,

to

STC 6092
Var. 2984*

to the eternall God, father of our Lord Iesu Christ: beseeching him for his dearely beloued sonnes sake, that as he hath shut vp all vnder vnbeliefe, because he will haue compassion on all, so he will vouchsafe to deliuer the Iewes from their infidelitie, all Christians from superstition and idolatrie, and withall gouerne and sanctifie his Church in the same pure synceritie, wherewith he did beautifie it at the beginning. For which cause we humbly beseech thee also, most mylde Sauiour, which art appointed King ouer thy holy hill Sion to manifest thy selfe a redeemer vnto thy people out of that thy holy hil Sion, and to turne away vngodlines frō Iacob. Then shal that come to passe which thou didest promise long ago by the mouth of the Prophet, that the children of Iudah, and the children of Israel being gathered together vnder one head, shal al together with vs, with one soule, one voyce, and one mouth, acknowledge thee to be the true sonne of the liuing God, shall magnifie thee our redeemer, and attaine eternall saluation of bodie and soule, together with vs, in thy euerlasting kingdom, through thee, our Lord and Sauiour, Amen.

Esay. 59.

Rom. 11.

Osee. 2.

FINIS.

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STC 6092
Nor 2984*

The confeſsion of faith, which Nathanael a Iewe borne, made before the Congregation *in the Pariſh church of Alhallowes in Lombard ſtreete* at London, whereupon he was according to his deſire, receiued into the number of the faithfull and ſo baptized the firſt of Aprill.

1577.

MEn and brethrē, to whom God hath reuealed in theſe later dayes the ſecrete of his ſonne which was hidden from you many ages, it is not vnknowen vnto you how that in the dayes of our forefathers God choſe vs to be a precious people vnto himſelf aboue all the people that are vpon the earth: and he loued vs and choſe vs, not becauſe we were mo in number then anie people: for we were the feweſt of all people: but hee choſe vs onely becauſe hee loued vs, and becauſe he would keepe the othe which he had ſworne vnto our fathers Abraham, Iſaac, & Iacob. By vertue of which promiſe the ſame our Lord and God, whoſe name is Iehouah, brought our fathers by a mightie hande and deliuered them out of the houſe of bondage from the hande of Pharaoh King of Egypt, that they might knowe that the Lorde their Deut. 7. 6.

God is the God in deede, the faithfull God which keepeth couenant and mercie vnto the that loue him and keepe his cõmandements, euen to a thousand generations. According to which great & vnspeakeable louing kindnesse, he kept, and preserued our fathers in the land of Israel, which he had giuen them vnder the obedience of his Lawe in such seruice of sacrifices and other rites, as he had appointed them to be done and practised all the dayes of their liues in the citie of Ierusalem, where was his Temple built vpon the mount Sion, so long as they kept them selues in obedience to the same Lawe and ordinances. But when they forsaked the Lord their God, and cleaued vnto false gods, he rewarded them to their face because they hated him, and brought them to destruction by deliuering them into the handes of manie enemies: as into the hands of Nabuchadnezer, by whom they were caried into captiuitie to Babylon, and there remained the dayes foretolde them by our Prophet Ieremie: Fulfilling thereby the wordes of our Prophet Moseh foretelling vs that it should so be, if we forsooke the Lord our God: and leauing vs their posteritie an example thereby, that,

if

STC 6092
Var. 2984*

if we followed like iniquitie, like seueritie of punishment should ouertake vs: As it came to passe, and is fulfilled in the eyes of all the world by this captiuitie which we are now in and haue been in, we and our forefathers, euer since the death of that righteous man Iesus Christ: whome the Scribes and Pharisies and Elders of our people deliuered into the handes of Pontius Pilate to be put to death, being before betrayed into their handes by one of his owne disciples that sonne of perdition Iudas Iscarioth. As our forefathers then pronoūced against them selues, Let his bloud be vpon our heads and vpon our children: so it is come to passe by the righteous iudgement of that mightie & dreadfull God. For euen from those dayes vnto this present the whole house of Israel, that is, wee ẏ come of the stocke of Abraham after the flesh, is ẏ are strangers out of the land of Israel our owne countrie without Lawe or Prophets, without all exercise of his statutes and ordinances concerning his worshippe prescribed vnto vs by the hande of his seruant Moseh. This long and wearieſome captiuitie hath consumed a great number of our forefathers, and hath caused some of vs frō time to time,

though the grace and loue of God where-
with hee loueth vs for the promise sake, to
thinke vpō our promised Messhiach: confer-
ring these dayes of sorowe & calamitie with
our former captiuities of our fathers, which
were nothing so many in number of yeres,
nor so grieuous for want of our Prophets.
These fiftene hundreth yeres haue we bene
strangers, & these fiftene hūdreth yeres haue
we lacked our Prophets: a thing not seen at
any time before whē we & our fathers were
caried into a strange land. For in Egypt they
had Mosheh & Aaron: and in Babylon they
had Ieremie & Daniel, besides Ezra, Nehe-
miah, and manie other: onely in this capti-
uitie is Israel left desolate and our Prophets
cleane gone. Whereof when it pleased God
I should haue consideration, I was lead to
thinke that our Messhiach is come, and that
our long looking for an other was but in
vaine: And ẏ rather, for that I see ẏ wordes
of Iacob our father accomplished where hee
Gen.49.10 sayeth, The Scepter shall not depart from
Iudah, nor a lawegiuer from betweene his
feete vntill Shiloh come: and the people shal
be gathered vnto him. For the Scepter and
gouernement was continued in the house of
Iudah,

STC 6092
Var. 2984*

Iudah, as our fathers accord, vntill the comming of this man Jesus: in whom if it were not continued according to the woordes of our scriptures, it hath failed and wanted euer since. For since the dayes of that iust man there hath bene no Scepter amongest vs, neither haue we or do we runne for iudgements vnto Ieruſalem: So that if ỹ woordes of our father Iacob be true, That the Scepter ſhould not depart from the houſe of Iudah vntill Shilo came, and there is no Scepter nor Lawegiuer nowe in that houſe: then muſt it needes be that this man Jesus, whō you confeſſe and beleeue, is that Shilo which was to come: and is that childe of whom one of our Prophetes ſayeth, Unto vs a childe is Eſa.9.6.
borne, and vnto vs a ſonne is giuen, and the gouernement is vpon his ſhoulder, And hee ſhall call his name Wonderfull, Counſeller, The mightie God, The euerlaſting Father, the Prince of peace, the increaſe of his gouernement and peace ſhall haue none end, he ſhall ſitte vpon the throne of Dauid and vpon his kingdome to order it & to ſtabliſh it with iudgement and iuſtice from henceforth, euen for euer. The zeale of the Lord of hoſts will performe this. This man then no

doubt is that Messhiach which was looked for according to promise, and our fathers and people acknowledge not, fulfilling in themselues the wordes of their owne mouth, His bloud be vpon our heads. In deede it seemed strange to me, and doth to the rest of my brethren according to the flesh, euē vnto this daye, in whome this blindnesse and hardnesse of heart is in part continued through occasion giuen by them that professe the name of this man Jesus: And not onely in vs which are of the house of Israel, but in other, as the Turkes and Mahomets which are of the race of Ishmael. For had it not bene for the great and manifolde Idolatrie that is committed and vsed amongst the Christians almost in all places where his Name is professed, manie of our nation had repēted in sackcloth and ashes, and had come to this man Jesus their brother after the flesh, from whom they are nowe estranged and go astraye. But wel is it written in your Law, Woe be vnto him by whom offence commeth: according as it is written in our Lawe, Cursed be the man that layeth a stumbling block in the waye of his neighbour, and all the people shall saye Amen. But when it pleased God to bring

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STC 6092
Nor 2984*

me into this land, which I must for the same cause call a blessed land, and I sawe therein no such impedimēt as holdeth our eyes blinded in other places: It was a meanes, I must needes confesse, that made mee more deepely to enter into the former consideration of our long captiuitie, & better to thinke of the wordes of our Prophets, and the promises set downe by them touching our Messhiach. For the wall that maketh a separation betweene our nation the stocke of Abraham, and you the Gentiles, is in your respect and in your behalfe broken downe: so that I can not iustly say of you, as we & our fathers and Elders saye of all other, using in all our bookes and writings to call and accompt of them by no other name but Baale abodazara Idolatrous masters, and lords of strāge worshippe: A thing so detestable vnto vs, as nothing more concerning our Lawe, being in deede the first and chiefest of our commandements giuen vs by the hand of Mosheh, and so often repeated vnto vs, as no one thing more in all our scriptures: Besides the manifest anger of God shewed against it, in punishing the trespasse therein committed by our forefathers in the absence of Mosheh, Deu. 9.16.

when he was gone vp into ỳ mount to fetche the Lawe. When our fathers were to enter into the lande of promise, the first and principall point required of them was this: When
Deut.7,1. the Lord thy God shall bring thee into the
3.4.5.6.7. land whither thou goest to possesse it, & shall roote out many nations before thee, the Hittites, and the Girgashites, & the Ammonites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations mightier and greater than thou, & the Lorde thy God shall giue them before thee: then shalt thou smite them, thou shalt vtterly destroy them, thou shalt make no couenãt with them nor haue compassion on them, neither shalt thou make marriages with them, neither giue thy daughter vnto his sõne, nor take his daughter vnto thy sonne: for they will cause thy sonne to turne away from me, & to serue other gods: then will the wrath of the Lord
Deu. 12,2. 3. ware whotte against you, and destroy thee sodainly: But thus you shall deale with them, you shall ouerthrowe their altars, and breake downe their pillers, and you shall cut downe their groues and burne their grauẽ images with fyre.

The seueritie of this Lawe and the false wor-

STC 6092
Nor 2984*

worshippe that we and our fathers behold in them that professe the name of this man Jesus, withholdeth vs from comming to make any couenãt of peace with you, from ioyning hands with you, and entring into that familiaritie with you, which should be betweene them that worship one God. We are commanded in our Lawe not to plowe with an oxe and an asse, neither to weare any garmẽt of linsie wolsie: we vnderstande it so, that we may not ioyne God and Idols together: we may not serue our Lorde otherwise than he hath commanded vs, saying, Turne not aside to the right hand nor to the lefte. For he is a iealouse God, and we are chosen to be an holie people vnto him: which we are taught we can not be, vnlesse we keepe this commandement, Thou shalt haue none other Gods but one: and this, Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing. And because they do so, we haue bene withholden by the commandement of our God from making any couenant with them, or hearkening vnto any of their Prophets & teachers: for that were but to make Israel to sinne, and to prouoke the holy one to anger. When they talke with vs, they saye Deu. 22, 10 Deut. 5, 32

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they are not ſuch as our Prophets ſpeake of, who worſhipped beaſts and other creatures, as the ſunne & the moone: but they worſhip onely the creature of man, who was made to the image of God, and by whome God hath wrought great and marueilous workes vpō the earth. To whom we anſwere by ẏ words of our Lawe, that all idolatrie is forbiddē vs: the commaundement forbiddeth not one thing more than an other, neither giueth greater libertie for one thing, than for an other: but ſaith in theſe wordes, Thou ſhalt not make the likeneſſe of anie thing that is in heauen aboue or in the earth beneath, or in the water vnder the earth, thou ſhalt not bowe downe to them nor ſerue thē. Whatſoeuer it be, it is forbidden by our commandement. And if anie creature might be worſhipped, reaſon would the ſunne & moone ſhould haue that honour done them: for they ſerue vs to greateſt purpoſes, & by them we reape daily profit. Abraham, Iſaac, and Iacob: Moſheh, Samuel, and Elizahu with the reſt of the Prophets were good men, and by them God wrought wonderfull things, and yet we neuer worſhipped any of them. And we can not thinke that this wiſedome was or ſhould haue bene hidden from all them, and all our

STC 6092
Var 2984*

fathers, if it had bene so great wisdome in the sight of our God. They say vnto vs oftentimes, that they do not worshippe them as Gods, but they worship God in them. Neither are the Heathen, we say, that are rounde about vs so blinded with the imagination of their heartes, as that they thinke that the stockes & stones carued, or the tables which they paint themselues, to be God: but they are perswaded that the liuing God may bee worshipped and serued in them. And as for the creature that is worshipped, or in whome the liuing God is worshipped, whether it be better than an other and more to be accompted of than an other, that is not it that maketh false worship: but the commandement which sayeth, Thou shalt not make the likenesse of any thing. And yet those common Christians go verie farre: for the Christians of Spayne & Portugal haue it written in their bookes, as in one which they call Contemplationes del Idiota a la virgen Maria, That that virgin is the Lordes treasure, and that she bestoweth giftes and graces vpon hir seruantes to make them worthy dwelling houses for hir blessed sonne and the holy Ghost: that hir mercie often time pardoneth them, whome the iustice of hir sonne might con-

demne: that she doth plentifully enriche the that serue hir with the holy Ghost, and defendeth them most mightily from the enemie: to witte, from the worlde, the flesh and the deuill: and that our saluation lieth in hir hands. But our Lawe teacheth vs that our God Iehouah is all sufficient, and that all treasures are in his handes: he giueth to whom he listeth: and from whom he listeth he holdeth backe. He saieth he will not giue his glorie to an other, and what is more glorious to him than to be acknowledged of his creatures to be the onely fountayne of all goodnesse, to be our lightening and saluation, that wee may dwell confidently vnder the shadowe of his winges, who will be called vpon in the daye of our necessitie and he will heare vs.

And therefore as that doctrine is contrarie to the doctrine of our Prophet, & is cast away of you which in this countrey beleue in the man Iesus: So I haue more willingly and with a more readie minde hearkened to the wordes of your teachers, and learned by Gods good working to knowe more of our promised Messhiach, thã our fathers beleue: but no more than our scriptures most truely conteine: Being assured that, seing you haue

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STC 6092
Var. 2984*

the wordes of our Prophets, and do not followe strange gods, you are to be hearkened vnto. For by our Lawe no Prophet may bee reiected but the false prophet, who seketh to turne vs awaye from the Lorde our God to serue other gods. And therefore as I haue learned by the wordes of your teachers, conferring them with our Lawe and Prophets, that our promised King & Messhiach is not a Prince of this worlde, as one that hath to establishe a temporal kingdome amongst vs: but a spirituall, whose power and might consisteth in gouerning vs by his Spirit, and forgiuing the sinnes of Israel, and taking awaye the iniquities of Iacob, bearing in his owne bodie the chastisement of our peace, that is, the chastisemēt that worketh and getteth vs peace as our Prophets tell vs: So I confesse & acknowledge that he is already come, and that it is he of whom our Prophet spake, Behold the dayes come, sayth the Lord, that I wil raise vnto Dauid a righteous branche, and a King shall raigne and prosper, and shall execute iudgement and iustice in the earth: in his daies Iudah shalbe saued and Israel shal dwell safely, and this is the name whereby they shall call him, The Lord our righteousnes. Iere. 23. 5, 6

nes. And therefore being heartilie sorie for my so long going astraye from the faith of this man Jesus after the euill leading of my countrie men and kinsmen after the flesh, for whose speedie turning to the Lorde I most earnestly praye, and giuing the God of Abraham, Isaac, and Iacob, heartie thanks for the working of his grace in me, by bringing me from the darkenes, wherein my fathers haue walked these fifteen hundreth yeres, into his marueilous light, to beholde the face of his Christ our true and onely Meshiach: I protest vnto you, that I vtterly forsake my former wayes and the steps that my nation walketh in, leauing with them not only that false looking for an other Christ, but my name also which was giuen me at my circumcision (being Iehuda) though in it selfe it be honourable: desiring that as I haue receiued a new gift from the Lord, so in token thereof I may be called Nathanael: the summe of which gifte, so farre forth as he hath as yet reuealed vnto me, I here confesse & acknowledge before you, that you may be witnesses with me of my faith in Christ that Meshiach, whom you beleeue in, and I receiue for my redeemer.

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STC 6092
Nor 2984*

I confesse with my mouthe and beleeue from my heart, that the man Jesus Christ borne of the virgin Marie (according to the foretelling of our Prophets) and so, by the flesh he toke of hir, descending of the seede & stocke of Dauid for the continuance of his kingdome for euer ouer his people Israel, is the vndoubted Meshiach promised to our fathers for the redemption and deliuerie of vs his people out of the captiuitie wee are in: which is not the captiuity of Egypt or Babylon, or the captiuitie of the Romanes Empire, which we haue iustly deserued by the shedding of his innocent bloud through betraying and deliuering him into the handes of the wicked to be crucified: but the captiuitie of sinne, death, and damnation, prefigured vnto vs by our Prophets vnder the shadowe of the foresaid captiuities of Egypt and Babylon. Which things because our fathers vnderstoode not through ignorance of our scriptures, they did all those thinges which they wrought, against that holy one our only redeemer & sauiour: & haue by that meanes estranged them selues and their posteritie from the common wealth in deede of Israel, that is to saye, from the communion of the

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sainctes and childrẽ of God which make profession of this mans name, & beleeue in trueth that he is the verie Christ and only anoynted sauiour of the world which was so forepromised from the beginning of the world.

And therefore in full assurance of this full and perfect and last deliuerie wrought for all them that are both nigh and farre of, that is, for all that beleeue by that man Jesus whom our Prophets forenamed Immanuel, which is by interpretation, God with vs, resting & reposing my selfe in this horne of saluation, I looke for no other Messhiach and Christ to come hereafter, as the rest of my kindred and people do, blinded through vnbeliefe: beeing my selfe throughly perswaded by the Prophets that this is that Shiloh which was to come, that Angel of the Lord whom Elias, the Thesbite as we cal him, was to go before, that is to say, John the Baptist: whom some of our Prophets call the voyce in the wildernesse sent to prepare the wayes of this our King and holy one our redeemer, conuerting by his preaching the fathers hearts vnto the children, and the simple and vnbeleeuers to the obedience of the righteous: For which cause also (as our wordes meane) he was by

our

STC 6092
Nor 2984*

our fathers called Thesby, which is by interpretation, the seruant of God to worke repentance by.

And because this man, who was appointed from the beginning to be our redeemer & deliuerer out of the captiuity of sinne, was to worke that great and marueilous redemption by his owne death (as was prefigured vnto vs by our Passeouer and all our sacrifices, and also declared by our Prophets) which he performed in his time appointed, being deliuered into the handes of Pontius Pilate by our Scribes and Pharisies to be put to that shamefull death of the Crosse, whereof it is written in our lawe, Cursed be the man that hangeth on the tree: which is so well knowen to al the house of Israel, that they call him euen to this daye in despite Talui, which is by interpretation, Hanged. Therefore I also confesse and beleeue that our sacrifices commanded in our Law, by the hand of Mosheh, are at an end & not to be vsed any more: being in deede but shadowes of this bodie and truthe which was performed in and by this our Immanuel, God with vs. And therefore I most willingly and freely renounce that doctrine of our Elders, which

teacheth vs that our deliuerie foretspoken of by our Prophets is or shall be a restoring of vs into our countrey and land of Iudea, there to keepe such ordinances and statutes touching sacrifices of goates and calues as were commanded vs by the hand of Moseh: beeing assured by the scriptures that the Ierusalem, which we shalbe restored vnto, is the kingdome of heauen from which wee were cast through vnbeliefe, and are againe restored vnto it as manie of vs as beleeue in this our Immanuel, by the same God with vs: whose bloud hath opened vs the waye, and not the bloud of our goates & calues which were figures of this true and perfect sacrifice wrought by this man vpon the crosse, by vertue whereof they were auaylable to so many of our fathers, as did beleeue, for the remissio of sinnes and deliuerie out of that thraldome of the soule: and not out of the captiuitie either of Egypt, or Babylon, or this wherein we and our forefathers haue iustly bene euer since the vnrighteous shedding of this righteous mans bloud.

Moreouer I confesse with my mouthe & beleeue in my heart that this same man Iesus, the sonne of that virgin, is not onely man but

STC 6092
Var. 2984*

but God, both God and man: so called by our Prophets, Immanuel, God with vs: God not made in time, nor after a season, but God from the beginning and without beginning, who was before the sunne & shalbe after the sunne (as our Prophet Dauid sayth) by who as al things were made from the beginning, so are they preserued by his mightie power, and of his kingdome there shalbe none ende: Who as he is called the word of God his father, so were all the Prophets giuen and sent by him the onely true interpreter and messenger of his Fathers will: which he reuealed from time to time to his people by the handes of his Prophets, as he thought best: ouering the measure of the reuelatiō of him selfe, as might best stand with the time of his comming when he was to be presented vnto the world. And therefore he opened him self vnto our fathers in the times and dayes of our Prophetes, but darkely vnder types and figures, laying a vayle as it were ouer our eyes, to the end we should be more earnest & painefull in seeking after him. But in the fulnes of time, when the season appointed by his Father was come, then he reuealed him selfe fully and plainly, preaching both him selfe the

kingdome of heauen, and sending forth his Apostles to do the same: vpon whom therefore he powred out the holy Ghost, which is called his Spirit, so performing that which our Elders set downe as a proper marke of the comming of our Meshiach: to witte, that in that daye our Prophets should cease & the holy Ghost should be giuen to ignorant and vnlearned men, which we haue seen fulfilled in the eyes of all Israel. And therefore I receiue this word of God, which hath been from those daies called the New Testament, as the true & vndoubted word of God vttered by ỹ same Spirit, which spake in our Prophets.

Againe I confesse with my mouthe and beleeue in my hearte that that holye Ghost and Spirit, who was the directour of all our Prophets, and was also promised by this mã Jesus our Immanuel to be alwayes with his people, to leade them into all trueth vnto the worldes ende, is also verie God, one in substance and nature with God the Father and God the Sonne: but an other in persone, as the Father & the Sõne differ in person. So that there are not three Gods, but one God: neither on e onely person, but three persons. Which person of the holy Ghost, as he hath bene

STC 6092
Nor 2984*

bene from the beginning of the world by the euerlasting counsel and determinate purpose of God the directour and gouernour of his Church, that is to say, the assemblie and companie of his people agreeing together in vnitie of faith and doctrine, and did therefore for the bringing and maintenance of them into the vnitie of this faith and doctrine deliuer them from God diuers rites & ceremonies: diuers in outward shewe, but one selfe same in effect and substance, hauing onely for their ground and matter this man and God Jesus Christ our Immanuel: So doth he continue still to nourishe vs vp in the same, and therefore commendeth to vs to be kept for an euerlasting couenant two sacraments, the one of Baptisme, the other of the Lordes supper: which two the will of our Lord & God was and is, should be in place of the circumcision and Passeouer cõmanded to our forefathers. Which I stedfastly beleeue and religiously confesse, and therefore renouncing the former (as also al other rites and ceremonies of the Lawe) being but shadowes of the bodie which is now performed and come, I most humbly desire to be receiued into the fellowship of these Sacramentes: that as it

hath

hath pleased our Lord God and heauenly Fa-
ther, to reueale his lome vnto me, & to graffe
me againe into the stocke of my father Abra-
ham (from whence I was cast out through
vnbeliefe with my forefathers, the stifnecked
and disobedient) So I may through Bap-
tisme be receiued and taken for a member of
this our Messiach: whom I confesse and ac-
knowledge to be the onely promised Christ,
in whome whosoeuer will haue life must be
saued: whereof I looke and trust to be par-
taker in the resurrectiō of the righteous,
which shalbe at the comming againe
of this our Immanuel, when hee
shall come to iudge the
quicke and the
dead.

FINIS.

STC 6092
Var. 2984*

To his Beloued Mother, I. K. sendeth greeting in the Lorde.

THE desire that I haue to heare of your continuãce, which Christ Iesus in the day of this his battell which shortly shall end to the confusion of his proud enimies, neither by tong, neither yet by penne can I expresse, beloued Mother. Assuredly it is such that it vanquisheth, and ouercommeth all remembrance & solicitude, which the flesshe vseth to take for feeding and defence of herselfe. For in euery realme and nation God will stirre vp some one or other to minister those thinges that appertaine to this wretched life, and if men wil ceasse to doe their office, yet will hee sende his rauens: so that in euery place, perchance I may finde some fethers to my body. But alas where I shal finde children to be begotten vnto God by the worde of life, that can I not presently consider. And therfore the spiritual life of such as somtime boldly professed Christ (god knoweth) is to my heart more deare then all the glory, riches, and honour in the earth. And the falling backe of such men, as I heare dayly